

exhaustion—designated by some as being worn out, tired to death, used up, done over and the like. The wisest thing you can do under such circumstances, is, to take a cracker and a cup of warm tea, either black or green, and no more. In ten minutes you will feel a degree of refreshment and liveliness which will be pleasantly surprising to you; not of the transient kind which a glass of liquor affords, but permanent; for the tea gives present stimulus and a little strength, and before it subsides, nutriment begins to be drawn from the sugar, and cream and bread, thus allowing the body gradually, and by safe degrees, to regain its usual vigor.

Then in a couple of hours, you may take a full meal, provided it does not bring it later than two hours before sundown; if later, then take nothing for that day in addition to the cracker and tea, and the next day you will feel a freshness and vigor not recently known.

No reader will require to be advised a second time, who will make a trial as above, while it is a fact that no unusual observation, among intelligent physicians, that eating heartily, and under bodily exhaustion, is not unfrequently the cause of alarming the painful illness, and sometimes sudden death. These things being so, let every family make it a point to assemble around the family board with kindly feelings, with a cheerful humor, and a courteous spirit; and let that member of it be sent from it in disgrace who presumes to mar the ought-to-be blest re-union, by sullen silence, or impatient look, or angry tone, or complaining tongue. Eat in thankful gladness, or away with you to the kitchen, you graceless child, you ungrateful pestilent fiend that you are!—There was a grand and good philosophy in the old time custom of having a buffoon or music at the dinner table.

The Intelligencer.

SAINT JOHN, N. B., AUG. 14, 1887.

Special Meetings.

A series of Meetings will commence in the Free B. Meeting House, Lincoln, on Sabbath, the 22nd inst., at 11 o'clock, A. M., to be protected as long as thought expedient.

W. E. PENNINGTON.
E. McLEOD.

August 14th.

Agents.

We wish to obtain efficient Agents for the Religious Intelligencer in different parts of the country. Some of our former agents have rendered us good service in obtaining subscribers and collecting dues. Others have rendered us no service whatever. We intend to publish a list of Agents as soon as we can. Parties obtaining letters subscribers, and enclosing their subscriptions to us, will receive an additional copy free.

Brother E. M. TACKENHALL is general Agent in Woodstock and the country above. Subscribers and local Agents can settle with him for the amounts due.

The Case in Woodstock.

We arrived at home from our late visit to Woodstock, on Friday evening last, after an absence of fifteen days. Through our "Editorial Correspondence," which appeared in our columns during our sojourn away, our readers have been made acquainted with some of our notes of travel, and also some observations on both the agricultural and religious state and aspect of the country visited by us. In another column may be seen additional remarks on the former, suggested by our recent visit. Our only inducement to make the tour to Woodstock was to promote, if possible, the Redeemer's cause, and aid in the suppression of error, and the establishment of the truth. We rejoice to believe our journey, through the Divine blessing, was not altogether in vain. The spirit of revival was strongly manifested when we left, and we hope would have tarried longer, if our duties at home would have allowed us. Brother Hartley laboured with us, re-estimated, and we have much pleasure in learning by the subsequent letter from him, of the prosperity manifested since we left.

Woodstock, Aug. 10th, 1887.

DEAR BROTHERS—I know well that you are anxious to hear from us in Woodstock, and for your own satisfaction as well as that of many readers of the "Intelligencer" who feel interested in the cause of God in this place, or who, for any reasons, would like to hear from us by the way of communication, I embrace a few moments to write to you this morning.

It will be but just for me to remark here that your late visit will be long remembered in this town. Of the benefits and blessings resulting therefrom we know but part as yet; but suffice to say it has already been of incalculable good to the church, and a great blessing to the community. And I trust that the seed sown by you at that time will yet bring forth much fruit in the glory of God. We shall ever have reason to be thankful that God directed you this way, as well as for the deep interest you manifested in His cause whilst with us.

Since you left us, I have been doing the best I could to promote the good cause, and to forward the then already commenced revival. We have had meetings each evening since. You know how we were struggling when you left, we have continued to wrestle and pray for a season of revival, and we have reason to believe that God hears our prayers. The work seems not only to be spreading but to be deepening. Very many souls to be deeply moved upon, and in every meeting we see new cases of conviction. And I trust we shall yet enjoy a powerful outpouring of the Spirit of God in this town and community. Yesterday (Sabbath) was a day of much encouragement, saints were enabled to shout aloud for joy. At the close of the morning meeting we repaired to the water side. I have frequently went to the baptismal waters in Woodstock before, but never did I go under such circumstances, nor with such feelings in my life as I did yesterday; but truly God was better to me than all my foes. This was the first time for me to go forward in the administration of the Gospel ordinance in the place where I was brought up, surrounded by very many of those with whom I had grown up and been acquainted for

years, but, notwithstanding all that made it so crossing to me, God was with us, and many of the brethren say that they seldom, if ever, witnessed a baptism accompanied with more power and blessing in this place. And I myself felt to be assisted by God, whilst I stood in the water, and, in the name of the Trinity, baptized three willing and happy converts, who came up out of the water rejoicing. There was a deep solemnity and many falling tears when we left the water side. Our afternoon meeting was deeply interesting. At its close the two young brethren and sister that were baptized, received the right hand of fellowship. Our evening meeting was held in the vestry and was the best we have had yet, it truly began to look like a thorough awakening reformation. In addition to the many who spoke, a large number arose requesting us to pray for them. I myself felt more like working for God than I have done since I came home. I think there are a number who have already obtained peace that have not yet been baptized, and I hope ere long we shall see many more following the example of their Saviour in this ordinance, and devoting themselves wholly to the cause of God. I purpose continuing to labour with the folk here awhile, at least, feeling that the cause of God demands it; and I would not be justifiable in leaving at present. I think that the cause amongst us here calls for labour about as loudly as any place I know of. I feel deeply interested about our eastern churches and have them on my mind very much, but at present cannot see my way clear to go there, but I do hope to be able to visit them before many months. I am very anxious that they should have labour, knowing that the cause demands it, and that the people there desire it. We have many warm-hearted brethren, and sisters, and friends there. And I will just say to them here, that I am far, far from forgetting you, and often find myself, in thought, enjoying sweet moments in meetings, and in many of your family circles. Doubtless, you are by the time, looking for my return, if I intend labouring with you according to your request this coming year. But at present I cannot come, for I feel—although contrary to my intention, when I came here—that God and that people have laid such claims on me, as will, for some time, hold me in my native town. I am hoping that arrangements will be made by which you will be supplied, a part of the time, with efficient ministerial labour. The anxiety that I feel for the prosperity of those young brethren and sisters that I led into the baptismal waters, and inducted into the churches there, would prompt me to say much to them, but I must forbear by just saying, oh, my brethren and sisters, if you would live in that way in which you may enjoy the smiles of Heaven, and afford joy to an unworthy well-wisher, you will stand fast in the liberty wherewith Christ hath made you free."

I wish to say to my brethren in Carleton and St. John, who may be looking for my return to them by this time, that although I intended, when I left that city, to have been with them again about this time, and am satisfied that it would be at least an advantage to me to have done so, yet, my present feelings and the state of the cause here will not allow me to leave at present. I hope none will feel otherwise than satisfied with my stay.

Hoping that God will so prosper and carry forward His own good-begun work, that I may soon be able to again communicate to you good news.

I remain,
Your Brother in the Gospel,
GEORGE A. HARTLEY.

"Spurgeon" Acquitted, and his Champion "Condemned."

We regret to be called upon to answer some gross mis-statements, made by the editor of the "Colonial Presbyterian" in his paper of last week. We would not condescend to notice them, only they are so absolutely incorrect, and calculated in some respects to injure us, that, therefore, we feel bound, in our own defence, as well as in defence of the truth, we hold, to correct them.

The ground of offence is the sermon preached by the Rev. J. M. Bailey, before our General Conference, an outline of which we published in our columns. He reads his article "Spurgeon Condemned," and proceeds to state that Mr. Bailey not only condemned Mr. Spurgeon's Sermons, but "virtually and intentionally dissuaded people from reading them." How far this statement is warranted by fact, the following extract from Mr. Bailey's sermon, (which contains all the reference he made to Mr. S.), will show.

"We observe in you houses a work (Spurgeon's Sermons) in which unconditional election is strongly asserted. Though it is unsupported by argument, as far as I have read, yet it is affirmed with such spirit and earnestness, that it is calculated to deceive. The declaration, that as long as the truth chapter of Romans remains the doctrine of Ammission cannot be proved, amounts to nothing so long as it contains the very proof we need."

The Editor of the "Presbyterian" goes on to say—

"The reason why Spurgeon, though a Baptist, is so often an expression of sympathy by Mr. Bailey, and by the editor of that paper, when he comments and publishes his outline of the sermon, can be no other than his acknowledged and avowed assertion in his sermons of the sovereignty of God, and of man's complete and entire dependence for salvation on the grace of God. In other words, it is because Spurgeon humbly submits to the declaration in his obvious sense, 'There is a remnant according to the election of grace; and if by grace, then it is not of works; otherwise, grace is no more grace.'"

Now we beg to inform the writer, that we as fully believe in the "Sovereignty of God" and the "Election of Grace," as either he or Mr. Spurgeon. But we are very far from believing that these articles of faith require either eternal damnation, or absolute unconditional personal election to propitiation. These notions are the abuse of the doctrine of grace. Mr. Bennett's remarks amount to a direct assertion, that we do not believe in "man's complete and entire dependence for salvation on the grace of God."

We challenge Mr. B., or any body else, to produce anything that we have ever written or published, or uttered in any way, that would warrant such a charge against us. We assert that not only ourselves, but the denomination to which we belong most firmly hold the doctrine of "salvation of grace through faith," as all who are acquainted with us well know. As to the "secret council" and "eternal decrees" of the Most High, we pretend to have no knowledge of them, because they have not been revealed. What is revealed in the Bible we believe, what is not we reject—whether Mr. Spurgeon or any body else, (no matter how good and useful they may be,) preaches it. We understand that the Gospel is to be preached "to every creature," that God commands "all men everywhere to repent," and that "he that believeth and is baptized shall be saved." Whatever Mr. Spurgeon or Mr. Bennett may have differed from this, we reject.

We think, however, on the whole, that we admire Mr. Spurgeon as much as Mr. Bennett does. We have read all his sermons, (first and second series,) with much care, and we trust some profit. We esteem him as God's servant, and regard him as eminently useful, but we do not believe the hyper-calvinism which he incorporates with some of his sermons without a shadow of fair evidence from the Bible. This we believe is what gives offence to Mr. Bennett. It is one thing to assert, another to argue. That Mr. Spurgeon has eccentricities and faults, no man of ordinary discrimination will pretend to deny. For these, however, we would be sorry to "condemn" him.

Mr. Bennett endeavours to throw contempt on Mr. Bailey's sermon. Let him refute a single position taken in that discourse, by argument from the Bible if he can. We have no time now for controversy or hard feeling. The article in the "Presbyterian" calling forth this reply, is calculated to give wrong impressions, and do injury. It bears upon its face a recklessness of style, and in our judgment does not manifest Christian courtesy.

Thousand Pounds Fund.

We wish to remind our brethren, and the friends of religious intelligence generally, who may be willing to aid in raising the amount required by our General Conference to place our enterprise above embarrassment, that more immediate effort is necessary in the work. The agency of Elder Hart was not intended to prevent voluntary subscriptions and donations directed to the office, nor yet to be in the way of our preachers labouring in the field and soliciting names, and in their several districts. We trust all will feel interested in this work. The scarcity of money will necessarily make some delay in realizing the cash; but pledges may be made at once for payment at an early day. At a meeting attended by us at Woodstock in company with brother Hart, we received pledges to the amount of nearly £400, a portion of which was paid at the time. Pledges and receipts to brother Hart, since his return home, including those at Woodstock, amounted when we saw him to nearly £1100. We submit the following list of names and pledges. The rest will be acknowledged as received:—

George Boyer & Sons, Walsfield,	£5 0 0
John S. S. S., do.	0 10 0
Settison Shaw, do.	0 10 0
Cyrus Shaw, do.	0 5 0
Richard Holmes, do.	0 10 0
Miss J. A. Hayden, do.	1 4 0
Miss J. A. Hayden, do.	1 0 0
John Bay, do.	1 0 0
Daniel Tracey, do.	1 0 0
A. Suter, do.	0 10 0
Samanuel Hayden, Beckwithmeek,	1 0 0
Epiphany Hall, do.	0 5 0
Miss J. A. Hayden, do.	0 5 0
Miss J. A. Hayden, do.	0 10 0
Miss Charlotte Monroe, do.	0 5 0
Thos. R. Ower, do.	0 5 0
A. Friend, do.	0 10 0
Sam. R. Ower, do.	0 5 0
E. W. Townsend, do.	2 0 0
T. S. Everett, do.	0 5 0
Thos. D. Prickard, do.	0 5 0
R. H. Davis, do.	2 10 0
R. H. Davis, do.	2 10 0
Recently loaned, now donated,	5 0 0

Our recent tour to Woodstock.

Carleton County—Wards—Railroad—Grand Falls, &c.

We have visited Carleton County several times, and have always been struck with its fertility and value as an agricultural country; but although we saw less of it during our last visit than at any former one, we were never more impressed with its real worth, and the absolute importance of opening for it as soon as possible such a mode of communication with the St. John market as its value and resources demand. It would be impossible for any person to look upon the fields and meadows of Carleton, waving with the fruits of the soil, and not be struck with the benefit which would result to both farmer and citizen by a ready mode for the conveyance of produce to our market. As it now is, it is only during a few weeks in the Spring and Autumn—while a steamer can run between Fredericton and Woodstock—that produce can be conveyed to St. John. What is not brought during those seasons, and by this conveyance, has to be sold at home for less than the real value, or consumed in a way that turns to little or no profit. An anecdote, illustrating the necessity of a proper communication with a ready market was told us, which we will give our readers in substance, as we received it from our informant. A schoolmaster, tired of teaching "the young idea how to shoot" resolved to "go farming," and, accordingly, settled somewhere in Carleton County. By industry, and God's blessing, he soon raised enough from his farm for his own use, and also something to sell. His potato crop proved unusually good, and a considerable quantity remained on hand for sale. The difficulty, however, was to find a market; it could not be obtained at home at any fair rate, and he possessed no means of transporting them abroad. It only remained for him to take for them what he could get. A bargain was accordingly struck by him with a ruffian coming down the river on his joint of timber, and the potatoes were delivered "on board" the raft at one penny shilling per bushel, and the rest of the crop was sold at a loss.

"good speck" out of the schoolmaster's potatoes. But, as if to illustrate how the best prospects may be suddenly blighted, the water floating the raft to market suddenly fell, as is often the case in that part of the St. John river, the raft grounded on some beach before it reached Fredericton, and the potatoes, which, perhaps, were intended by the speculator to lay the foundation of his future fortune, rotted on the raft!

Every portion of the wilderness above Woodstock, for some distance, we were told, is being filled with settlers, and the great fertility of the soil affords not only an ample supply for their own use, notwithstanding the partial failure of the potatoes and some other portions of the crops, but leaves a large surplus for sale. The lumbering operations, of course, afford a partial market for some articles, such as hay and oats; but lumbermen will not go through the country to pick up their supplies, they purchase in the well filled market. The town of Woodstock is a beautiful and thriving place, rapidly increasing, but has, in reality, no market. We were told that a single load of potatoes could not sometimes be sold. Two or three carcasses of lamb would scarcely find purchasers. We apprehend that one reason for this is that many persons living in the town have small lots of land, from which they supply themselves with much that they use. We believe the introduction of municipal institutions into the County of Carleton has developed the intelligence of the people, and the value of the soil. The farmer has operated on the latter, and we are satisfied that every county in the Province needs to follow the example of Carleton in this respect, in order to make any real progress in development.

It is supposed (though not entirely certain) that the St. Andrews Railroad will be carried into Woodstock. This, of course, would open, to that part of the country a communication with the seaboard at St. Andrews, but would be far from all that they want; while it would be taking from the legitimate outlet of the entire country on the St. John river, a vast portion of its most valuable lands. The rich mineral wealth also of Carleton, consisting of iron and copper and other ores, a large quantity of the former having been already produced, and extensive preparations for the production of the second are now being made; afford abundant evidence of the value which this part of the country will yet be to the market with which it communicates.

We were never very favourably impressed with the necessity of a railroad from Woodstock in the direction of the city until our late tour. We confess ourselves at present impressed with the importance and necessity of this branch of public work. We believe it would not only be of incalculable value to both country and city, but we also think the travel and traffic on the road, in a very little while, would render it a paying route. We have no interest in this matter beyond the public good, but we would urge its importance upon the attention of those whose duty it is to promote the interests of the country.

In our return from Woodstock we were the travelling companion, as far as Fredericton of Mr. Tomlinson, who had just visited the Grand Falls to make examination and surveys for the purpose of submitting plans to the Government for the erection of a bridge across the St. John river at that place. The entire span which this bridge will cover is 180 feet. Heavy earthwork will also be required at one or both ends. The cost will be considerable, but the importance and value of a crossing at the Falls, is a thought, warrants the undertaking. Mr. T. informed us that the village at the Falls is rapidly increasing, and will, in his judgment soon be a thriving business place. The Falls afford a fine opportunity for the application of water power, which will no doubt yet be extensively used, while the thriving country around will help to foster and nourish the town. In all probability the Grand Falls has inducements for enterprise which few are aware of.

Miss Madeline Smith.

The British public and a large portion of the American also, have recently been greatly excited by the trial in Glasgow, Scotland, of a young lady of education and accomplishments, the daughter of highly respectable parents, for the supposed murder, (by poison,) of her lover. The circumstances seem to be as follows:—Miss Madeline Smith, the lady referred to, became some time since engaged to a Mr. L'Angelier without the consent of her parents, and a secret correspondence was kept up between them. Her letters to him during the time, and which were read at her trial, show her attachment to him, and exhibit her as a female of strong and ungovernable passions. Whether she really loved him, is questionable. A few months since another offer of marriage was made by a gentleman of respectability, and also agreeable to her parents. From this time she resolved to get rid of L'Angelier if possible, and requested her letters to him returned. He refused and threatened to expose them to her father. This she dreaded, the wrath of her father, the grief of her mother, and the utter ruin of her reputation drove her to madness. She seems to have become desperate and ready to resolve on any course. Here we have a lesson for all young persons, especially for young ladies, never to place themselves nor their reputation in the hands of another under any circumstances whatever. Miss Smith again professed ardent attachment to L'Angelier, but it seems it was only to deceive and get rid of him. He died suddenly on the 23rd of March. She was charged with administering poison to him on three occasions, the last on the evening previous to his death. A chain of circumstantial evidence almost established her guilt. It was proven that he died of arsenic, that she had purchased arsenic a few days before his death, that an appointment by her for his death was made, that he was seen that night a short distance from her residence, which with other testimony went for to convict her of the crime. The jury, however, according to a law of Scotland returned a verdict of "not proven," thereby giving the inference that her guilt was not clearly established. On the return of the verdict she was liberated. During the trial she seemed unmoved except when her guilty letters were read. That which she most feared, which was the exposure of her correspondence, came

upon her. How true the word of inspiration, that "the wicked are snared in the work of their own hands." The circumstances connected with this young lady's fall and utter ruin afford all young ladies a lesson of tremendous import. A contemporary has well said, "filial disobedience, clandestine correspondence, and stolen interviews, lead by a natural and smooth descent to guilt." Such was the case with Miss Smith. Accustomed to bow at the family altar, and reared under what is supposed to be good moral training, she nevertheless became early polluted and covered with utter disgrace. Some attribute her preparation for the terrible drama she has acted to boarding school training, and the influence of novels and other corrupt reading, in which she indulged contrary to the instructions and knowledge of her parents. It is not likely that her descent to ruin was by a single bound. Step by step, unperceived by herself, she descended, until pollution robbed her of self-respect, and the fear of disgrace and its results on her family rendered her desperate. The sequel is before the world, a warning to all, while she must wander in disgrace, hiding herself from others, but never able to hide from herself, nor from God.

Camp Meeting at Studholm.

Mr. Editor:—Believing that an account of the camp meeting which we have recently held on this circuit will be gratifying to the pious readers of your admirable journal, I proceed to lay it before the public.

Our noble-hearted friends on this circuit (now fixed for camp meetings) made every preparation which benevolence and prudence suggested, for the agreeable and successful carrying out of the project. Accordingly, on the 10th inst., we opened Divine service in the Tumbled Grove—Brother John Collins preached the first sermon, text, Acts 9 11, "Behold, be prayerful." We felt that God was with us of a truth. On Friday morning the Rev. Robert Twiss preached an impressive and highly evangelical sermon; subject "Cleaning and beautifying the house of God." A rich influence pervaded the assembly; the afternoon was occupied very profitably in prayer and exhortation. To our great joy the Rev. Mr. Wedall, from Hopewell, made his appearance among us, and in the evening preached a solemn, powerful, and telling sermon, text, Acts 17, 30; it was apparent that God was working by his mighty power on the hearts of the people; a solemnity reigned while God's servant, in impassioned tones, urged the Divine command, and now multitudes from different places began to flow into the encampment.

On Saturday morning we were cheered by the timely arrival of the Rev. Mr. Albrighton from St. John. At an early hour he found himself in the presence of the assembly, and before him an immense concourse of immortal beings gathered to listen to Jehovah's message. Their anxious, solemn, and intelligent appearance, seemed to say, we are all here present before God, to hear all things that are commanded there of God; the servant of God opened, his commission by crying aloud in the ears of the people; "Come from the four winds, O breath! and breathe upon these slain, and they shall live," text, Ezekiel 37, 9, 10. The sermon baffled description from my pen, it was just adapted to the occasion, and the influence attending it was overpowering; the multitude listened with almost the silence of death, and the seriousness of the judgment day; tears flowed, bosoms swelled with emotion, suppressed sobbings told of the spirit's presence with the word; exhortations and prayer followed. In the afternoon Rev. Mr. Wedall preached a pointed, powerful, and awakening sermon from the words of Christ, Luke 13, 24th. The Lord blessed the word, and many presented themselves before the stand. After many prayers had been offered on their behalf, they were directed to two tents, where some time was spent in prayer with them, and several expressions of religious faith.

A slight shower rendered it necessary to have service in the large boarding tent, which was filled to its utmost capacity by the females, the males standing or sitting around the entrance. Rev. Mr. Albrighton again preached a short but excellent sermon, text, Acts 16, 30, 31; a powerful influence attended this discourse, and it was almost overwhelming, while Brother Wedall and some others engaged in prayer. The tents in the evening resounded with the voice of prayer and praise. This closed the week, and big with expectation, we hailed the Sabbath morning. Early the voice of solemn prayer and praise was heard in different tents. Shortly after 6 o'clock the road leading to the encampment was thronged with persons of both sexes, all ages, and from different districts in the country, crowding soberly, anxiously, and expectantly to the consecrated spot.

At the public prayer meeting at 9 o'clock, more than one thousand were said to present. At half-past ten, Brother Albrighton stood before an immense concourse of eternally bound beings, and read for his text the applicable words, 2nd Cor. 5, 9. The sermon was full of rich thoughts and sublime conceptions, poetry, and in language the most eloquent and impressive, the native richness of Christ, and his voluntary humiliation for us; not fewer than three thousand persons listened with a fixity of attention, and occasionally flowing tears which told of the deep interest they felt in the subject, the aged and youth hung upon the lips of the speaker nearly an hour. On what a shower of spiritual blessings descended on the assembled thousands that Sabbath morning. In the afternoon the same brother addressed an assembly of some thousands on another subject; the judgment trumpet was heard to reiterate with thrilling power, Rev. 30, 12, 13, 14. I need not attempt to give a description of the sermon, suffice it to say it was sublime and overpowering, penitents rushed forward for prayer, and at the conclusion of the service many were blessed. At the prayer meetings in the tents the new converts began to tell in simple strains the Saviour's love. In the evening Bro. Wedall preached a powerful sermon from our Saviour's momentous question, Matt. 16, 26. A wonderful influence from above attended the sermon, it seemed as if the speaker had just as much as his mind and body could contain, penitents expressed their estimate of it in agonizing cries for salvation; many were converted that day and evening. At 7 o'clock, the hour when the con-

mittee required all persons to leave the grounds or abide in their tents, I requested that the meetings in the tents should be concluded. Afterwards a brother whose son was seeking religion asked a little longer to pray with the distressed, and in that tent, until midnight the religious exercises were continued.

Monday morning brother Wedall came to the stand full of faith and the Holy Ghost, and read for his text, Matt. 13, 25, "Lord help me," and the Lord did help. The brother's frame seemed to tremble under the power of God, while the hearts of the people became like melted wax, penitents thronged the seats for prayer, and some were blessed and now remained, but one service, and that the concluding one. Oh, how many hearts prayed Lord bless me. The Rev. Isaiah Wallace, a distinguished Baptist minister, well known in these Provinces, turned aside to see what grace the Lord was doing, and kindly promised from Isaiah 37, 13, the sermon was short but to the point, and a blessed influence accompanied it, then followed a love feast, delightful indeed it was to hear the noble testimonies borne to the power of Divine grace by the young and the aged, the penitents were invited forward, and we concluded our camp meeting with a penitential meeting, thus ended one of the best camp meetings we have ever held in the Province.

Allow me to say in conclusion, the three ordained ministers who were present were well suited to the occasion for talent, zeal, and a benevolence. The local preachers and prayer leaders from St. John rendered us valuable service. Brothers James Sullivan, David Collins, John Collins, Kingston, Thompson, and others, will long be held in remembrance, the order of service was unequalled. The months of the summer are now closed,—one and all bear testimony. The most cheerful, respectful, and prompt regard was paid to the committee of regulations. A resolution was carried by acclamation on the grounds to hold another next year by permission of conference.

WILLIAM ALLAN.

NEW BOOKS.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT, by Dr. HENRIK OLSEN, Professor of Theology in the University of Erlangen. Translated from the German. . . First American Edition. . . By A. C. KENNEDY, D. D. . . To which is prefixed Olesen's proof of the genuineness of the writings of the New Testament. . . New York: Sheldon, Blakman & Co. 1887.

SERMONS OF THE REV. C. H. STURGEON, London. . . First and second series. Sheldon, Blakman & Co.

SKETCH OF THE LIFE AND MINISTRY OF THE REV. C. H. STURGEON. . . Sheldon, Blakman & Co.

LIFE PICTURES FROM A PASTOR'S NOTE BOOK, By Robert Turnbull. . . Sheldon, Blakman & Co.

GRACE, TRUTH, AND LOVE AND PRINCIPLES, By Mrs. S. R. Ford. . . Sheldon, Blakman & Co.

All of the above works have been sent to us by the Publishers. OLSEN'S COMMENTARY on the New Testament is to be completed in 10 volumes, (but three are now published,) containing about 600 pages. The paper, typography, and binding are all of excellent character, and do credit to the taste and skill of the publishers. From the examination which we have been able to give to this Commentary, we have very favourably impressed with its value. It differs from ordinary Commentaries in its arrangements, it classifies scriptures and presents the interpretations in a form easy to be understood. The views presented are evangelical, highly practical, breathing throughout a spirit of deep piety and religious devotion. The introduction of this Commentary to the American public by the enterprising publishers, is a most important acquisition to our religious literature, and cannot fail of adding fresh knowledge and spirit to many pulpits ministrations, as well as affording a new source of religious advancement every Christian family who will possess a volume of it.

We have examined the Catalogue of Books published by Messrs. Sheldon, Blakman & Co. and we have much pleasure in stating that among them we find many interesting and valuable works. They are the publishers of Mr. Spurgeon's Sermons, the third volume of which we believe is soon to appear. They are also at the "Religious Intelligencer Book Store."

The other works, the title pages of which give above, we shall further notice as soon as we have time to examine them. They are all the same publishing house, who are giving American readers a good supply of thoughtful and useful literature.

EVERETT WITH JESUS: A series of Devotional Readings for the Church and the Family. Rev. William Jay. Parry and McMillan. 1887.

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