

THE CHRISTIAN VISITOR,
Is Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
58 Prince William Street,
SAINT JOHN, N. B.
TERMS—Cash in Advance.
One Copy, for one year, \$2.00
Fifty Copies to one Address, \$1.50
Advertisements inserted at the usual rates.
THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

Royal Insurance Company.
FIRE.
MODERATE PREMIUMS.
Prompt and Liberal Settlement of Losses.
LOSS AND DAMAGE BY
EXPLOSION OF GAS MADE GOOD.
LIFE BONUSES
Hitherto among the Largest ever Declared by
any Office.
RESOLUTION OF DIRECTORS, 1897.
To increase further the Proportion of Profits
to be Assured.
PROFITS DIVIDED EVERY FIVE YEARS,
To Policies then in existence. Two entire Years.

CAPITAL.
TWO MILLIONS Sterling,
(TEN MILLIONS DOLLARS).
And Large Reserve Fund.
ANNUAL INCOME, nearly \$200,000 Sterling.
Deposited at Ottawa in Dominion Securities, \$100,000.
AGENT FOR NEW BRUNSWICK,
JAMES J. KAYE, Savings Bank Building,
St. John, N. B., April 2, 1897.

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.
MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly renovated, enlarged, and improved his Establishment and increased his facilities for producing First-Class Work, he is determined to merit a largely increased patronage.
He has now the latest rooms and best appliances in the City, and is enabled, by long experience and practice, to produce his patrons a style of work that is not surpassed anywhere, with perfect confidence.
Notwithstanding the present low prices, he will use only the best materials, having made ample arrangements to procure them.
A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady Patrons.
All kinds of work furnished at short notice.
Miniature, Macroscopic and Stereoscopic in Photograph, Amalgam or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.
Remember, right on the Corner, King and Germain Streets, St. John, N. B., J. D. MARSTERS.

FIRST PRIZE CABINET ORGANS!
PROVINCIAL EXPOSITION, Oct. 13, 1897
The first and only prizes for Cabinet Organs was awarded to A. LAURILLARD.
READ THE JUDGES' REPORT:
M. LAURILLARD exhibits a fine toned large Cabinet Organ, with two banks of Keys, Right Stops, and Pedals.
Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Well, of great power and purity of tone, which is entitled to Honorable Mention.
Also, an Organ in Native Wood, and one in Black Walnut, without Stops.
FIRST PRIZE.
These instruments are equal in every respect to the best American makers, and will be sold at 20 per cent. less than can be imported.
Every instrument fully warranted. An inspection is invited.
PIANO WAREHOUSE—Sheffield House, No. 5, Market Square, (Oct. 17.) A. LAURILLARD.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY,
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1825.
CAPITAL, \$2,000,000 Sterling.
Invested Funds (1896), \$2,500,012 7/10 Sigs.
Annual Revenues, \$84,488 14/8 Sigs.
FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, at the most favorable terms. Losses settled promptly without reference to the Head Office.
LIFE DEPARTMENT.
Nestly per cent. and Free Cash are allocated to those Assured on the most advantageous Scale.
After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury Streets, St. John, N. B., HENRY STANTON, General Agent, March 25.

FIRST GOLD MEDAL
AWARDED TO
MASON & HANLIN,
PARIS EXPOSITION 1887.
EDMUND E. KENNY, Piano-Forte Maker,
has the honor to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz., MASON & HANLIN'S CABINET ORGANS, and CHICKERING'S PIANOS.
A large stock of the above on hand. Please call and examine, or send for an illustrated Circular. As the whole of the above stock has been personally selected by the Subscriber, and being a maker of himself, he can warrant every instrument with confidence.
Pianos, Organs and Melodions Tuned and Repaired, taken in Exchange and to Rent.
(Established 21 Years.)
No. 120 Germain St., St. John, N. B.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY!
Fund paid up and invested, £3,312,343 5s. 1d. 1/4.
Premiums received in Fire Risks, 1894, £745,074 5s. 1/4.
Losses paid in Fire Risks, 1894, £20,459 10s.
Premiums in Life Risks, 1894, £20,248 10s.
Losses paid in Life Risks, 1894, £14,137 10s.
In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.
AGENTS FOR NEW BRUNSWICK,
(Commercial Bank Building.)
M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 Prince William Street.

AGENCY.
HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENETIAN BLINDS, I propose to inform the public that I am prepared to well to give a call before parting elsewhere.
Orders for any style of VENETIAN BLINDS received at this Office and Peter's Frame Establishment of T. H. KEBORNE, 21 Germain Street, or at the Manufactory, where particulars can be seen.
The subscribers have always on hand—Doona, Sannes, and other styles of Venetian Blinds, which they can make to day with the utmost dispatch and upon the most reasonable terms.
Our personal attention is given to every variety of Carriage and Coach Building and General Jobbing, and moderate charges made.
A. CHRISTIE & CO.,
April 4, Dooley's Building, Waterloo St.

The Christian Visitor.

“Hold fast the form of sound words.”—2d Timothy, i. 13
SAINT JOHN, N. B., THURSDAY, APRIL 15, 1897.

THE OFFICE OF THE
CHRISTIAN VISITOR,
58 PRINCE WILLIAM STREET,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Business Letters to the Editor, Box 194, St. John, N. E.
The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence.
RELIGIOUS AND SOCIAL.

Your Mission.
If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billow,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boats away.
If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
As the multitude go by;
You can chant in happy measure
As they slowly pass along!
Though they may forget the singer
They will not forget the song.
If you cannot in the conflict
Prove yourself a warrior true,
If where the sword and smoke are thickest
There's no work for you to do—
When the battle-field is silent,
You can bear away the wounded,
You can cover up the dead!
If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Which the careless reaper leaves—
You can glean among the briars
Growing rank against the wall,
And it may be that the shadows
Hide the heaviest wheat of all.
If you have not gold and silver
Ever ready at command,
If you can not towards the needy
Reach an ever open hand—
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple
Sitting at the Saviour's feet.
Do not then stand idly waiting
For some nobler work to do
For your Heavenly Father's glory;
Ever earnest, ever true,
Go and toil in any vinyard—
Work in patience and in prayer—
If you want a field of labor
You can find it ANYWHERE!

The Rise of English Literature.
BY PROFESSOR J. DEMILL,
No. 5.
Among the volunteers that flocked over to the war came Chaucer, to begin life, and make a career for himself. His handsome person, ready wit, and quaint manners, made him a favorite at once. Can we not see that fresh ruddy face, noble countenance, sparkling eyes, and red lips, which the biographers of Chaucer describe, as he associated with the men who had won Greycy? The great king looked approvingly on the young poet, and John of Gaunt saw in him something more than others—the man of genius, the man, too, of action and of capacity.
There were great men for this great man to associate with—the king, and John of Gaunt, and Edward the Black Prince. He could not want more than this. His life in France is not well known. He may or he may not have taken part in that contest among the hedgerows and vineyards at Poitiers, when the little army of the Black Prince repeated the triumph of Crecy, and a king of France stood as a prisoner within the English camp.
But he lived an active life, and took part in successes, and in reverses too, for they took him prisoner at Retters; but he regained his liberty after a time, and then advanced in favor as rapidly as ever. John of Gaunt became connected with him by marriage, and at Court fortune smiled on this man who had shown himself able to wield the sword as well as the pen, and had been tried in war and not found wanting.
In the prime of life he went to Italy on public business.
On the continent men had learned the name of Englishman, for they associated with magnificent triumphs in France, with the name of the great King Edward; and his heroic wife, Philippa, who rivalled her husband in his own greatness; and that son of theirs the Black Prince, whose name became synonymous with chivalry itself; and with other members of that family in which all were conspicuous and right royal. Italy knew all this, and the friend of such men as these could find the home which he wished.
In Italy Englishmen saw a wonder. There stood revealed a higher civilization, a more delicate refinement. Genoa already had become “the superb” the stupendous fabric of snow white marble already began to arise in the city of the Milanesi; Venice, most mysterious of cities, filled her watery streets with gondolas, and showed the astonished traveller as she does now, a vast population living in the midst of a profound stillness broken only by the toll of bells, with no roar from carts and foot passengers which in other cities pass over the paved streets and create that confused murmur that characterises every city. Venice alone among great cities makes no noise, for there in the most crowded quarters one hears nothing but the rippling movement of the gondola as it glides along.
Petrarch lived there, and there is little doubt that Chaucer had an interview with him. If so, then the English poet as he stood before the Italian presented a remarkable contrast to him.
For the one had passed his life amid books and in libraries; the other in the battle-field, in the campaign, and in the camp and court of a hero. The frank Englishman confronted the subtle Italian. Petrarch had been the poet of sentiment, and went through life exaggerating the themes of the Troubadours, and sighing after an idealized love. Chaucer had devoted his pen to metrical romances; he had joined the Trouveres, the poets of the north, and in celebrating heroes forgot himself.
This pale and scholarly Italian who presented such a contrast to the Englishman, could teach him many things—the music of language, the grace of imagery, the polish of metre, and all the secrets of perfect poetry. All this Chaucer could learn, and more than this also; for he visited Italy in the most glorious period of its life.
There lived Boccaccio, the friend of Petrarch, whose Decamerone became the model of Italian prose; the tales of which gave Chaucer some materials for his own great works in after life; and the outline and framework of which he imitated in his Canterbury tales.
Above all, Dante had filled all Italy with his mighty presence, and though he had passed away, yet his work remained, growing in its influence, and filling the minds of men with its dread scenes of Hell, and its splendid conceptions of Heaven.

In that work Chaucer could see something which in thought, plot, conception, and execution, stood apart from all other works of the human mind, as utterly and entirely original; and although that sublime genius of Dante differed from his own as heaven does from earth, yet this may have been suggested to him, that in his own way, should do for the English language what Dante had done for the Italian,—rear up a poetic creation which after ages might preserve, and so hand down his name to the admiration and gratitude of posterity. But this difference had to be that while Dante went beyond the world of man, Chaucer could content himself with this earth, and human nature, and human joy and sorrow.

Chaucer saw more, for he saw that Italian poetry had appropriated the lambic line of five feet—the only fitting measure for continuous poems in modern languages. In this line the pause forever varies, and the variety is infinite. This is the mistake of the French; from which French literature must suffer till the end of time, that the great poets chose a line of six feet, which had the pause always in the middle, and all their higher poetic compositions were written in this: both the dramatic and the epic genius itself could not triumph over such a fate as this, and French epic and dramatic poetry became cursed at the outset; so that it is unobtainable to Englishmen, and drew upon it Byron's harsh conclusion—when he called it, that

“That wholeness of the truth, memory on wire.”
When Edward died Chaucer began to learn something of the troubles of life. For Richard came to the throne, and the kingdom grew discontented, and rebellions arose. Wat Tyler advanced to London, and Chaucer may have been present when Wat Tyler struck down the insurrection chief with a blow of his mace, and when Richard changed the mob by one bold word from rebellion to loyalty.
But Richard's reign brought the beginning of long calamities, and in the troubles Chaucer became implicated with Lancaster, to whom he attached himself, and had to go into banishment. After a time he returned again, and then went into retirement; and in his old age, at the close of his busy life, he sat down amid the beautiful scenery of Woodstock, a place which Lancaster had given him, and there he wrote his great work the Canterbury Tales.

When we consider the genius of this man, it is not enough to call him a great man for his age. He would have been great in any age.
He stands before us as an energetic and earnest man, full of vitality, and fond of life, with a hearty riotous flow of animal spirits. He is called on to suffer no deep sorrow like Dante, or to breathe forth no tender and plaintive musings like Petrarch. He is more like Boccaccio, a man of the world, and a shrewd observer of human nature. He is no dreamer, but a fighting Englishman. We are accustomed to think of him only as a poet, but for many years he is soldier and statesman; he is a prominent man at Court, and resembles some of those Greeks, who could fight a battle, carry on a siege, govern a city, or write a poem.

Revision of the English Scriptures.
No. 2.
AMERICAN BIBLE UNION,
No. 32 Great Jones Street, New York.
The two Bible Societies, the British and Foreign, and the American, in Scripture translation and circulation, almost rule the religious and missionary world. Adopting by Constitution, as they do, the Common English Version as the basis of their operations, they make it in a certain sense a standard for all whom they can influence. They have bound themselves “to encourage” by appropriations and otherwise “only such versions as conform to the principle of their translation to the Common English Version.” Wielding tremendous that amount to millions; printing and circulating the Scriptures at home and abroad, in various languages; and appropriating to missionary societies of different denominations, large sums of money for the same purposes in other languages; they utterly refuse to aid any missionary version that translates into native languages the words relating to Baptism in accordance with the meaning of the original Greek. Notwithstanding the liberal contributions of Baptists to these institutions in the early period of their history, they have since the year 1835, perpetually declined every application on behalf of versions made by Carey, Judson, Yates and other Baptist missionaries, except upon the condition that the translations should be changed so as to conform to the Common English Version.
Thus they erect the Common English Version into a standard for the world. The language of the memorial addressed by the Committee of Officers of the British and Foreign Bible Society, in January, 1840, appropriately characterizes and deprecates such a system of policy:
“It is well known under what circumstances the English authorized version was made. The translators were compelled by royal mandate to retain the old ecclesiastical words. But he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience, and of laying violent hands on the truth itself. Does the Bible Society wish to perpetuate the odious despotism of the Stuarts, by still putting fetters on the translators of the Bible? Moreover, if the English version is to be followed in one instance, by analogy of reasoning, it must be followed in all similar instances; and this would lead, in cases where a difference of opinions obtains, to that transferring of terms, the absurdity and impracticability of which have already been shown. How, again, is it possible for a conscientious translator to conform to their standard? The difficulties of translating it might be supposed, are great and numerous enough without the aggravation which such a necessity implies.
“Instead of constructing his version, as an erudite philologist, according to sound canons of interpretation, he must recur at every step to the work of his English predecessors. His enquiry must be, not what is the true meaning of a passage, and how it may be rendered with fidelity, but what is the sense put upon it in the English version. Not what the uncorrupted originals may dictate must be followed, but the originals modified by the party views of polemical ecclesiastics, and the spirit of a semi-papal monarch. A man who should translate on this principle, the memorialists hesitate not to say, would be totally unworthy of the office he had assumed; nor would it be safe to trust the conveyance of the words of life to the nations in his hands.
“Still further, they would ask wherein the virtue consists of introducing the faults of the English version into new translations. Admitting, that under the circumstances of its production it is an admirable work, and even better executed in the main than might have been apprehended, no admirer of it have yet been so enthusiastic as to pronounce it immaculate. On all hands it is con-

fessed to betray the marks of human imperfection. The Committee themselves say of it: “Errors are to be found in it, which the humblest scholar could not only point out, but correct. Errors, too, there are which obscure the sense in some important instances. Why should these errors be propagated? If there be thought to be a necessity for leaving them uncorrected, at least let them remain where they are. If we must have them at home, let us not send them abroad. What benevolence is there in afflicting the heathen with our calamities? Every Christian would surely say: Give them the unadulterated word, whatever you choose in regard to yourselves.”

“If it be said, the resolution of the Bible Society does not contemplate this, but refers only to certain words in which it requires the English version to be followed, the reply is obvious and conclusive—those very words constitute one of its most glaring faults. They are words, to all but Greek scholars, without a meaning; and the Bible Society determines that these same words in their original Greek shall be transferred into foreign tongues, thus forever withholding from the heathen part of the word of God.

“The memorialists cannot refrain from expressing both their surprise and deep regret that the British and Foreign Bible Society should seem in any way to give its sanction to the Polish practice of substituting a translation of the inspired volume as the standard of truth, in the room of the original Scriptures. If Protestants are right in setting up one version as a model, how will it be shown that Romanists are wrong in putting that honor upon another? The decree of the Council of Trent, and the resolution of the Committee in Earl Street, are in their principle exactly similar, and alike unsound and dangerous. The one confers infallibility on the Vulgate, the other makes the English version the judge, from whose decision there lies no appeal. For all ordinary purposes of translation, indeed, the Greek New Testament may be used; but where Christian denominations hold conflicting sentiments, it shall be instantly laid aside, or what is the same thing, shall not be deemed of authority, nor be taken as the rule. Precisely in that crisis where the importance of having access to the original is chiefly felt, the Committee of the Bible Society takes it out of the translator's hand. Such a procedure, it is submitted, cannot be justified on Protestant principles. If it is to be defended, it must take shelter under the obnoxious plea that there resides an authority somewhere, and no matter where, whether in a general council of the Church of Rome, or in the Committee of the Bible Society, which has a right to modify the word of God.”
Wm. H. WYCKOFF,
Corresponding Sec'y.

For the Christian Visitor.
Dear Editor.—On Thursday, the 25th March, I held the semi-annual examination of my school, in this place. We commenced operations with vocal music by the school, after which we went through the examination of the unadorned branches, namely: Spelling, Reading, Writing, Arithmetic, Grammar, Geography, History, Geometry, omitting for the want of time the branches of Dictation, Navigation and Algebra.
The whole examination was interspersed with music, dialogues, and addresses throughout. The whole affair was seemingly satisfactory to all present. We commenced the examination at one o'clock, p. m., and did not conclude until half past ten in the evening. The house was filled to overflowing, comprising the parents and friends, besides many from different sections of the country round about. Among the strangers present, was the Hon. Senator McClellan, who seemed (from what he said) to be highly pleased with the lively interest the people of Caledonia took in educational matters. His opinion of Caledonia in school matters seems very excellent. “The most surprising and pleasing part of the day's performance (to me) was after I had retired from my arduous duty of questioning, and had given liberty to any one to address the meeting, to see the platform occupied by the advanced class of my school, when the following address was read by Miss Bishop, and the very valuable present therein mentioned presented to me:
CALLEDONIA, A. C., March 20, 1897.
JAS. W. BISHOP, Teacher.

To our much respected Teacher—Dear Sir.
On behalf of the scholars comprising this school, I have the pleasure to present you this book (the Bible) for your acceptance, as a mark of respect, and also of the high esteem which your school entertain toward you as their teacher. Hoping that you will accept this small token of our esteem and regard, you may rest assured that we will ever take a lively interest in your welfare. We hope that you may be favored with health and strength to continue the good work of instructing the youth of our land, if not here in this locality, perhaps in some other more congenial to your taste.
Wishing Mrs. Bishop and yourself health and happiness, long life and prosperity, we subscribe ourselves. In behalf of the Scholars of said School.
Yours very truly,
FLORA BISHOP.
REPLY.
To the Pupils comprising my School.—It is with more than an ordinary degree of pleasure I accept this token of esteem and regard.
I can assure you that you could not have selected a book more desirable to my taste than the one you have presented to me (the Bible). It is an evidence to me of the regard you have for the Great Master. I can further assure you, that to me it was a most agreeable surprise. If I have been faithful in discharging the duties devolving upon me as a teacher, I can only say I feel thankful that I have satisfied you and my employers. I trust that each and all of us may be taught from the Book how to live so as to meet in the school above.—Your unworthy teacher,
JAS. W. BISHOP.
CALLEDONIA, A. C., March 20, 1897.
From the Watchman and Reflector.

The Revival at Hamilton.
BY REV. GEO. W. BAXON, D. D.
The revival at Hamilton has been of such proportions and in some respects of such remarkable characteristics, that a more extended and minute account than the brief notices already given in the Watchman, has seemed to me due to the glory of Divine grace, so richly bestowed upon the people of the place and the members, both professors and students, of the University. The work has continued for some six weeks, and is still in progress. The gracious shower is yet descending upon the Baptist church and congregation, though the daily meetings and preaching have ceased, while they are going on with success under the direction of a somewhat noted evangelist in conjunction with the Baptist and Methodist churches. I will speak first of the preacher, second of the agencies, and third of the results. Elder Jacob Knapp, the veteran and well-known evangelist, visited Hamilton on his way from

California to his home in Illinois, in the latter part of January. He came on business, not expecting to stay but a few days. He preached two or three times, and such indications of the presence of the Spirit attended his preaching that the unanimous and earnest request of the church, and the faculty and students of the University, he consented to remain awhile, though anxious to return to his family, from whom he had been absent some two years. He staid about five weeks, preaching generally twice a day to crowded assemblies, and truly his ministrations of the Word of Life were attended by the Holy Spirit sent down from heaven. Hamilton has been blessed before with precious showers of heavenly grace, but never at any time before, I think, did the saving truth of the Gospel reach so many hearts of every age, or was so widely influential in its effects upon the entire community. I have no words of flattering commendation to bestow upon the preacher. He needs no endorsement from man. His manner of preaching and personal peculiarities are too well known in a public ministry and in so many places, to require any description. Enough to say that he came “to us in the fulness of the blessing of the Gospel of Christ,” and so preached that a great multitude believed and were saved by trusting through the Word proclaimed, in the atoning blood and righteousness of “the Lamb of God, who takes away the sin of the world.” More powerful exhibitions of the “truth as it is in Jesus,” so clear, so discriminating, so uncompromising, so pungent, and so solemnly and awfully impressive, have been rarely heard from human lips. “By manifestation of the truth did he commend himself to every man's conscience in the sight of God.” There were frequently, indeed, utterances and illustrations, and peculiar forms of phraseology not accordant with the standard and tone of a cultured and refined taste, but the effect of these was soon overcome by the blaze and penetrating power of the living truth of a present God, so evidently uttered “in the demonstration of the Spirit.” The Word of God indeed proved to be “quick and powerful, and sharper than a two-edged sword.” A personal allusion may be allowed in this connection.

ELDER KNAPP AS A PREACHER.
Elder Knapp is now seventy years old. He has reached the bound allotted to man, and yet shows not the least decadence of physical or intellectual energy. “His eye is undimmed and his natural force unabated.” The fire and vigor of thirty years ago still remain apparently unshaken, but to these it seemed to me were added a love, pathos, tenderness and gentleness not so conspicuously characteristic of him in earlier days. It was a special wonder to us how this aged evangelist could preach so continuously for so many days, and with so much energy and earnestness, adding after every sermon personal labors and frequent prayers with and for the anxious, sitting by hundreds together in the front seats of the church to which they had been invited, and show no weariness of body or mind during the whole period of his presence among us. He left us apparently as strong and vigorous as when he came, to enter immediately upon a like series of labors at his home in Rockford, Ill. But the preacher would have been powerless had it not been for the agencies which sustained and co-operated with him. Of these I came to speak. The supreme, all-pervading and controlling agency was manifestly, from the beginning, the Spirit of God. So deeply was this fact realized by both preacher and people, that every heart was moved spontaneously to exclaim, on witnessing the wondrous changes wrought, “Not unto us, not unto us, but to Thy name be all the glory. We are poor, helpless, sinful worms, but God is all in all. Work in and through us for Thine own glory, O thou all conquering Lamb of God!” But it is not important to speak here of the visible human agencies which the Divine Agency was pleased to use. Rarely has there in any great revival been a stronger, more united human instrumentality employed. Dr. Harvey, the supply for the pulpit during the absence in Europe of our beloved pastor, Dr. Brooks, labored faithfully, assiduously and effectively in prayer, in exhortation and occasional preaching. He greatly endeared himself to the church and congregation by his fervent prayers and his earnest, tender and loving activity. The members of the faculty, without exception, gave themselves with all their hearts and activities to the gracious work. They united personally and cordially with Elder Knapp and Dr. Harvey, and the devoted members of the church, in visiting from house to house, in conversation and prayer with and for the impenitent and serious, in earnest appeals with individuals, moving about for the purpose through the congregation. But especially were they faithful to the unconverted and backslidden students, joining them at their rooms, talking earnestly and affectionately with them, and praying fervently for them. Another great moral power was the pious among the students themselves. They were thoroughly aroused and in entire sympathy with the work of God. Scope was given them for personal work. Besides unceasing prayer and faithful labors for their unconverted fellow-students, they conducted prayer meetings in the public houses and saloons in the village, and in other ways were a most important living element in the great movement. In the meantime there was no suspension of the regular exercises in the Institution except two days devoted to fasting and prayer in conjunction with the church. The chapel exercises were turned into a general prayer meeting, led successively by the professors in their turn. Lessons were shortened and the hour of recitation changed in some cases, to give the students opportunity to attend the meetings in the village. Otherwise the regular order was undisturbed. There was no boisterous excitement at any time. There was excitement. It would have been no work of God had there not been. There was the deep and pungent feeling of conviction, and the joy and peace of conversion. But all went on solemnly, “decently and in order.” There was nothing that could be termed machinery in this revival. After the preaching the anxious and those desiring to be saved were called forward to the front seats, and their cases were presented to the throne of heavenly grace. Requests for special prayer were urged to be made by individuals for themselves or their friends, and these requests were particularly mentioned and pressed in prayer. The pastors and leading members of the Congregational and Methodist churches joined heartily in the good work for a considerable time, and subsequently commenced separate meetings in conjunction, which, as I said above, are still going on with interest.

RESULTS OF THE WORK.
And now lastly of the results. Eternity alone can disclose their magnitude and preciousness. There have been up to this date (March 13th) over two hundred hopeful conversions. The Baptist church has received into its membership some one hundred and thirty, one hundred and thirteen by baptism, and other churches about fifty or more.

Backsliders and excommunicated have been reclaimed and returned as prodigals to their Father's house. Their confessions were heart broken and deeply touching. The conversions have been from all ages—from seventy-four to eight. The children of the Sunday school, under the faithful superintendence of Professor Lewis of the University, were specially blessed. It was truly affecting to hear the little ones speaking of the love of Jesus, in their hearts and their determination to serve Him all their lives, for they “felt He had pardoned all their sins” and made them His children.” The Female Seminary was graciously visited and nearly all the young ladies brought into the fold of Christ. The University has received a copious blessing. Some twenty-five out of one hundred and fifty or one hundred and sixty students were out of Christ at the beginning of the revival. More than half of these have been converted, leaving only eight or ten without a hope. Prayer is unceasingly offered still for these. Of the newly converted some are among our “brightest and best” for talent and scholarship, who have abandoned their purposes and aspirations after earthly fame and distinction, and consecrated their all to Christ. But along with the salvation of these precious souls, the far reaching results of which who can tell, came another blessing hard y less to be prized. It was the spiritual quickening of the Christian portion of the body. A mightier teacher of theology came into our midst than any or all of us together, even the Spirit of God, who graciously condescended to impart to our dimmed visions and languishing affections new light and life. Many experienced a new “baptism of the Spirit,” giving them clearer and more living apprehensions of the truth as it is in Jesus, and largely shedding abroad His love in their hearts. They were truly renewed in the spirit of their minds and made to feel as never before the unutterable preciousness of “the redemption which is in Christ Jesus.” This blessing cannot be appreciated at too high a value. There are over one hundred and twenty students for the ministry connected with the University and Seminary. It is too much the tendency in formal and exact instruction, both in regard to teachers and pupils, to have intellectualization in the apprehensions of truth, even of the highest nature. O what a blessed power is that which makes the truth of God a living thing in the soul's central consciousness! This wondrous power has been felt among us.—Another incidental advantage to students for the ministry with us from this revival is the practical illustration afforded to them of the kind of truth and the manner of preaching it, that the Spirit of God honors and blesses in saving souls. The personal peculiarities of the preacher are not likely to be imitated. They cannot be. They belong to the man, and any affected attempt at imitation would be abortive, grotesque and ridiculous, as in most cases of conscious attempts to imitate the peculiar manifestations of a strong and original character. But the truth which he proclaims, and the positive, fearless, uncompromising and fervent mode of preaching them may be made available to others, and greatly help them in “making full proof of their ministry.”

Sudden Conversions.
A correspondent of the Revival, an English journal, says:
About fifteen months ago I met one of my workmen in the country, a few miles from home. He was a man of about fifty years of age, generally kind and indulgent to his family in the use of the unusually large wages he earned by his trade, but often profane in his language, and subject to fits of violent passion. In one of these he had, a few weeks before, driven his family from the house, and beaten his youngest son, till his Christian wife, in fear for the boy's life, had to interpose, and resolutely say that he must strike her before he should again assault the boy. He was a peculiarly interesting, open hearted man, but had so long withstood the claims of Christ in the midst of a religious community, that there seemed little hope of his conversion.
Addressing him, I said, “John, I have been watching for your soul for two years, and now I want you to become a Christian TO-DAY!”
We sat down, and I again told him as I had several times done a year before, the story of the cross, solemnly pressing the gospel of salvation upon his heart.—He listened respectfully, saying but little; but when we were about to part, and I asked him if he would not kneel while I asked God's blessing, he replied with characteristic frankness:
“Well, I am much obliged by your kind interest in me, but to be honest with you, I am really not now interested. I have sometimes felt these things deeply at meetings, but I have no interest in the subject now; I feel nothing.”
He, however, consented to kneel, and a friend joined us, as we bowed before God. The prayer ascended, that as Jesus, in the days of his flesh, had looked upon the faith of those who broke through all obstacles to place their beloved sick before Him, and had said, “Son, thy sins be forgiven thee!” so now He would look upon the poor, sick soul whom we brought to his feet and in mercy make him whole. It was a bold request, but God honors our petitions when we ask great things.
Almost immediately the man broke down, weeping and pleading for mercy. His wife, who, seeing my conversation with her husband, had followed us as we turned aside for prayer, now stood behind us. Soon after our prayer had been answered in his conversion, she received, as he rose from his knees, her now Christian husband with joy better conceived of than described. “As he left, he exclaimed, ‘I am a new creature in Christ Jesus!’”
I suppose that hardly ten minutes had elapsed between the time of his expression of entire want of interest and feeling, and his confession of Christ as his Saviour.
I learned afterwards that beside his wife's prayers during probably thirty years for his conversion, some of his fellow-workmen had selected him as apparently the most unlikely to become a Christian, among several hundred who worked together. I also found that the wife of a fellow-workman, a mother in Israel, had been awakened about twelve o'clock the night before, and had found herself so praying in the Spirit for this man, that she could not go to sleep again.
When he came among some of his Christian fellow-workmen, and told what God had so marvelously done for his soul, their joy was unbounded. More than anything that I have ever seen, his expression made me understand how David must have felt when he danced before the ark. They embraced one another, and wept and laughed for joy as they welcomed the poor sinner so suddenly snatched from the snares of the fowler.
About fourteen months, under my own almost hourly observation, of faithful walk, “adorning the doctrine of God our Saviour in all things,” so far as human observation can discern, have demonstrated, were such demonstrations needed, that the glorious chain of events—the wife's long continued prayers, the selection of this man by