

Rev. Jacob Knapp and his Labors.

MORE than ordinary interest in Rev. Mr. Knapp and his labors is being awakened among the Baptists of this community, not only by the circulation of his instructive autobiography, but also by the fact, that at no distant day, he is expected to visit us, with a view to aiding some of our city pastors and churches in holding a series of special meetings. We presume that this eminent servant of Christ is as yet but little known among our people in this Province, though his name and his remarkable ministry, for more than a third of a century, have been prominently before the whole Baptist denomination in the United States, from the Atlantic to the Pacific. Our personal acquaintance with him is slight. Although we have long known him by report; and since reading his book, we can speak of him and his ministry with an approval that is to us a positive pleasure. Mr. Knapp has been regarded as one of the most successful evangelists of our age, and this impression was confirmed by the perusal of his autobiography. He is undoubtedly what his friends and admirers have declared him to be; and what few even among his foes have the hardihood to dispute—a wonderful man of God, and an extraordinarily successful minister of the gospel. Probably no man living has such a record of labors and of success in labors for the salvation of men; and no one, since Whitfield, it is safe to say, has been so signally favored of Heaven, in his efforts to win souls to Christ. It may be fairly said, that Mr. Knapp introduced among the Baptists of the neighboring Republic the evangelistic style of labor; while he has continued to this day to be the most vigorous and efficient administrator. Many others of this class of ministers, have, from time to time, been raised up of God, not only among the Baptists, but also among the Presbyterians, who have done, and are yet doing a needed work, and a good service for the Lord and the salvation of souls. But no one as yet, has appeared in the field, to be compared with Elder Knapp, as an evangelist, either in the masculine vigor of his pulpit ability, or in the unwearied energy of his labors, or in the thoroughness of his theology, or in the permanent results that have flowed from his ministry. He is no hobby rider. There is a roundness, a fullness, and a comprehensiveness in his views of DIVINE TRUTH, which are not always found in the case of those who enter the field as evangelists. While he lives and labors to do the work which God has marked out for him, he believes in the office and work of the pastor, and has an unbounded respect for that office in the Christian Church. He works side by side with pastors, in most delightful harmony; and leaves them settled, with a braver heart for their work, and with more work for them to do, in the way of training converted souls for usefulness on earth, and for glory in heaven.

Mr. Knapp has a host of admiring friends, among the most intelligent, pious, cautious and high-minded, both of pastors and laymen; while his positive character; his downright and upright integrity; his plain dealing with truth; his pungent rebukes of sin, in high and low; his unswerving loyalty to the distinctive tenets of the Baptist denomination, and his bold proclamation of those tenets against the false liberalism of the day have created, as might be expected, not a few opponents. But with all his unflinching adherence to principles, and his sturdy bearing towards his antagonists, his heart is tender towards the souls of men. His earnestness in the presentation of truth in the pulpit is intense—it is a white heat, and yet usually quiet, with now and then an overflow of emotion, either of pity for the perishing, or of indignation against sin. Heaven and hell are in his mind, profound, august realities. He believes, and therefore he speaks. Clasp-trap and sensational appeals, merely for the purpose of producing sensation, are to him abominations. He says strange things that often fall with startling effect upon his hearers; but his words are freighted with central, grand and sometimes awful truths, that make men tremble, as if in the presence of God to be judged and condemned. His style of proclaiming truth and his long life of herculean labors, are due to the profoundest convictions of duty. His whole being seems to be under the dominion of a single purpose—to glorify God in plucking men from the eternal burnings.

We have heard many hard and harsh things said against Mr. Knapp, but we have never heard his sincerity questioned. His bitterest foes, and of such he has not a few, have pronounced him to be a thoroughly honest man. They hate him, but respect him; they dislike his preaching, for it cuts to the very roots of human depravity, but they will go to hear him, and thousands who have come to curse him have come away rejoicing in Christ. Of other Evangelists it has been said they labor for money, or notoriety, or because they have neither the culture nor the capacity for the regular duties of the pastorate, but no one, we believe, has considered Elder Knapp to be actuated by any such unworthy motives.

When he commenced his life as an Evangelist he left a pastorate in which his labors were being signally blessed, and his prospects, both spiritual and temporal, were brilliant. But he abandoned that branch of ministerial effort from a deep conviction, obtained in a season of special Christian experience, that he should consecrate himself to the work of an Evangelist. Poverty and persecution stared him in the face as he went forth to his mission. The story of that period in his early history is most affecting. He has persistently pursued his early purpose, amid no ordinary amount of neglect, obloquy, persecution and suffering, while his pecuniary rewards have been very scanty. Many of his brethren, in the pulpits and in the pews, spared no pains to embellish his life. But with a pure conscience, and a vigorous faith in God on the way, and onward he continues to move, still doing battle for the Lord of hosts, while they who opposed him have either sunk into their graves, or into obscurity.

From the commencement to the present hour he has been a zealous advocate of a thorough ministerial culture, and what is better, he has been extensively successful in his efforts to awaken and strengthen ministerial earnestness. Many of the ministers, distinguished as leaders in our denominational efforts for ministerial training and missionary organizations, were either converted or effectually quickened under the special labors of Mr. Knapp. A large number of wealthy laymen, who have been celebrated for their deep toned piety, for their generous contributions to enterprises of Christian benevolence, and for their unwearied devotion to the cause of Christ, were gathered into the Churches of our denomination by the blessing of Heaven on the ministry of Elder Knapp. The growth of the Baptist body in such cities as Brooklyn, N. Y., Baltimore, Md., and in many other places, is unquestionably due to the impulse given by the powerful revivals experienced under his special labors. Dr. Fuller, of the city of Baltimore, writes that about ten thousand conversions, and influences for good of a wide sweep and of incalculable value, were the fruits of a series of meetings conducted in that city at one time by Mr. Knapp.

Those who have witnessed this man's ministrations, and those who have read his autobiography are impressed with the conviction that he is an unwearied confidence in preaching and praying as the grand and divinely ordained means for the conversion of souls and the extension of Christ's Kingdom on

earth. He has always relied for success more upon pungent preaching, addressed to the conscience, and the omnipotent power of the Holy Spirit, obtained in answer to special, united, fervent, and believing prayer, than to any play on the emotions, or any crafty manipulation of a crowded and excited audience. Mr. Knapp has "measures," so called, but they are few, simple, honest, and always kept in subordination to the proclamation of truth and the power of the Spirit. We wish as much could be said of some other very popular evangelists.

The results of Mr. Knapp's labors, so far as the human judgment can pronounce on them, have been distantly remarkable in extent, and permanency. The number of converts gathered in his meetings, more than twenty years ago, are reckoned at one hundred thousand. He then abandoned the attempt to keep a record of those professing hope under his ministry, thinking that it might be a sin. Since that time he has kept no account of numbers, but it is estimated that another hundred thousand have been converted, as the first five years of the last twenty were by far the most fruitful in his entire ministry. He is still going on in the work of God, at the age of 69 years, and still does the signal favor of Heaven follow him. Destitute churches share his labors; and when pastors begin to feel that God is about to give them a harvest of souls, and they need special aid, they send for Elder Knapp. His physical strength and power of endurance are wonderful; his mental vigor is undiminished, nay seems to increase with advancing age; his preaching is said to be far more logical, compact, remarkable and powerful than at any former period; and his faith in God grows more mighty as obstacles to success multiply. Nothing can intimidate him. He has recently returned from the Pacific coast, where, we are informed, the most extensive and benign results have been wrought through the instrumentality of his labors there, especially in connection with the Baptists. To say that Elder Knapp, with all his excellencies, has failings, nay faults, is to say that he is human. With all his extraordinary successes in the work of his Divine Master, he is yet one of the most humble of men, ascribing to God's rich and sovereign grace all the glory, and mourning over his own unworthiness. May his life be spared yet longer, his health preserved, and may we yet have the opportunity of hearing him sounding the gospel trumpet on the walls of our Zion in this City.

Ministerial Education.—Woodstock.

DEAR EDITOR—In a former letter I have admitted a want in our institutions of learning as fitting men for ministerial labor in certain cases, because I bow to the authority of such men as Dr. Fyfe, Dr. Phelps, and Mr. Spurgeon; and in my last letter I arrive at the conclusion that education alone, that is, the acquisition of useful learning, cannot do this. Is there here a contradiction? A seeming contradiction perhaps there is,—I apprehend not a real one. The fact is, no doubt, that there are situations, perhaps many of them, which are not getting filled by means of our existing systems of education, and in consideration of the pressing wants of these situations, joined with the peculiar circumstances of individual students, it may be wise, as before admitted that without a complete course at our institutions, they should go into active labor in those places. It may be the fact that such cases are very numerous, in some districts, and that the wants of the fields of labor have been in this respect overlooked; but this hardly amounts to a case of the unfitness of those institutions to supply the supposed wants, but a case only in which there is required the exercise of judgment as to how far, in the existing courses of instruction—how far, in the given curriculum—each individual student would do best to proceed; and in so far as the tendency in our schools may be, that students shall go through the entire course, rather than break off at an earlier period, they may in that point of view be regarded as not well adapted for the want we have in view.

There arises here, however, a question which I cannot now fully examine, but which may call for examination hereafter,—namely, which of these two is the greater difficulty, and the more important in its final consequences—to induce young men to strive after that degree of knowledge and training which the wants of the age demand in religious teachers; or, to induce them to forego the labor, time, and expense which this effort demands, in order to meet the pressing wants of particular localities? No one having had as much to do with this matter as the writer, will hesitate for a moment as to which of these is the greater difficulty.

But if it be hard to get students to go earlier to work; or to incline them, when educated, to devote themselves to those special localities, would not the real difficulty be obviated, if our students cultivated to a greater extent the spirit of Oberlin, of Neff, or of Pestalozzi, for then the wants of the suffering district would have for them a stronger attraction, than the more worldly-pleasing positions in our cities and larger villages. More piety, more personal devotion, I cannot but strongly suspect, would be, in general, a more effectual remedy than schools modified to a lower level of intellectual training.

Another question occurs, is not the difficulty of supplying the sort of places alluded to, often owing to the poverty of the inhabitants making an adequate maintenance impossible; and perhaps less intellectual refinement in the minister may aid in producing a willingness to labor with less remuneration.

Now we must admire that willingness, and yet think it ought to be, at the same time, admitted that the necessity of submitting to inadequate support ought not to exist. The cause of Christ usually suffers from the imperfect culture of the pastor; superior training, with equal piety, will generally be more useful, and surely the church at large is numerous and rich enough to provide means to sustain the most fully prepared workmen in all fields of labor. It seems a questionable policy to habituate schools of instruction on a reduced tone of mental preparation, in order to accommodate the ignorance or selfishness of those who ought to do all they can to promote the cause of Christ.

It strikes me strongly, that the remedy has been commenced in the right place, when it depends on lowering the standard of education. In every direction in which we look, there appears to be increasing evidence of the need for the highest culture.

I cannot, in this letter, go fully into this point. One feature I may touch on. My remark may consist of an application of the prophetic aphorism "Like people, like priest." By the way, it is not little significant that that remarkable expression introduced by the lamented, (see Hos. iv. 6-9) "my people are destroyed for lack of knowledge" "Like people, like priest" a powerful assimilating process goes on between priest and people; either he raises them to his level, or they drag him down to theirs; and as they are the most numerous, and possess very many material considerations likely to be of weight in his eyes, he needs all the helps of piety, and constant ability to instruct,—conscious superiority in knowledge, to stay him up against the downward dragging of many a community; and this would be strongest in those places where there is more coarseness and less intelligence; and yet, these, are, I suppose, just the places where some would plead for less knowledge in the minister; when it would seem to me that there exists in these circumstances a special necessity for more,—more, to enable him well and wisely to adopt his instruction to their wants,—more, to float him above the deteriorating influences

around. I do think, that with equal piety, and equal natural fitness, the best adapted man for the place, if his love for souls will take him there, is he that knows most. Faithfully yours,

Horn Bible.

Therefore, as by the offices of one, judgment came upon all men to condemnation;—even so, by the righteousness of one, the free gift came upon all men to justification of life. For, as by one man's disobedience many were made sinners;—so by the obedience of one, shall many be made righteous. Rom. v. 18, 19.

Some there are, who confine their notion of justification to the remission of sin—rejecting that view of it that respects the believer's right to the reward of the divine approbation. Richard Watson, for instance, reduces the justification of a sinner to the minimum of pardon. This is evidently below the mark. Pardon is simply,—the not punishing an offence. It is but the expression of a negative idea. There is nothing positive in it. A sinner, who is only pardoned, is, it is true, exempted from punishment;—but nothing more. He is not, on that account, restored to favor. He has no title to heaven;—nor has he, indeed, any right to the favor and fellowship of God. He is not, as the term is here used, justified. A criminal, even though he be pardoned, is not justified because he is so;—nor can he be considered as such, in point of law. The judgment of God, in this matter, is in accordance with truth. To justification, a perfect righteousness is necessary. Justification includes pardon,—but pardon, by itself, is not justification. The word for justification, in this passage, conveys the idea of righteousness. It has respect to the moral law. Its meaning and force consists, literally, in being right in God's sight, with regard to the requirements of his holy law. It is used here, by the Apostle, to express God's judicial act, in declaring, or constituting a person, as righteous in the eye of that law. A righteousness, that squares with that pure and perfect code, must, in the very nature of the thing, be absolutely perfect itself. Such is the righteousness implied in this term. A sinner, whose justification is based on this foundation, has not only the remission of his sins, but he is also invested with the rights and claims that the great lawgiver is pleased to annex to obedience. His justification consists, therefore, not only in pardon, but also, in a legal right to the reception, and full enjoyment of the divine favor. The drift of the whole, particularly the language in the nineteenth verse,—together with those other portions of Scripture that distinctly mention both these classes of spiritual good, as accruing to the believer, for he only is justified,—cannot be reconciled with the opinion that pardon alone is included in justification.

Again, Mr. Watson confines the work of Christ to his sufferings on Calvary. The other actions of his life, are, in his estimation necessary only, as an example, and as a kind of qualification to his sacrifice. This limitation on his part, but all accords with the idea of Paul, on that subject, as contained in those verses,—for in the eighteenth, it is called his righteousness;—and in the nineteenth his obedience. These words—taken singly—are such as fix their own meaning—and taken together with reference to the same thing—they further serve to define each other still more distinctly. Righteousness is conformity to the law. And this conformity consists in active obedience to it. The former term is the opposite of offence, which conveys not only the idea of an action, but also one of an injurious, disagreeable kind. It, therefore, refers to action, and action, too, that is beneficial, and well pleasing. Obedience, in like manner, is the antipodes of disobedience. The one is acting contrary to law. The other is complying with its demands. Both these terms are used with reference to the actions of Christ's life. These, from the dignity of his person, and their own intrinsic value, are in the highest manner, acceptable to God; and merit, on the strictest ground of equity, the highest reward,—not only for himself,—but for all who in point of law, are one with him: The effect, in consequence, is the same to each of them, as if he had wrought out a perfect righteousness for himself. The offence of Adam cancelled the precept. Obedience was the way of law. This displayed the moral character, and government of Christ. Hence arises the necessity of obedience, in the work of Christ;—obedience, if not literally, in the same positive acts yet, in reality, of the same moral nature. Christ's work consists, therefore, in doing, and in suffering,—in his active, as well as in his passive righteousness. This distinction is not without its use. If by Christ's passive righteousness, his voluntary suffering is meant, the distinction is correct. The active obedience of Christ refers not to one class of his actions, and his passive to another. In all his sufferings he obeyed, and in all his obedience, he suffered. These two things were not only conjoined, in the same person, but in the very same acts. By his sufferings he satisfied,—by his obedience he merited. The one meets the penalty, and makes atonement,—the other meets the precept, and procures eternal life. Both are necessary,—each answers its own end. The two taken together, and considered as one righteousness, constitute the completeness of Christ's work. His death was the very highest act of his obedience, and the very depth of his suffering. When he became obedient unto death, then he made the reconciliation for iniquity, and brought in everlasting righteousness.

The ground of justification is this one righteousness—the whole obedience of Christ,—imparted and received by faith alone. Of this imputation, a correct idea is of importance,—as it is from false and improper views of it, that many of the objections against the doctrine, to which it is used, take their rise, and have their force. Imputation, on the part of God, does not express an arbitrary act, constituting a person guilty or righteous. It is not a matter of sovereignty at all. It would be contrary to his nature, and the revelation that he has made of himself, for God, by a sovereign act, to constitute one who is guilty, righteous, or one who is righteous, guilty.

Neither sin, nor righteousness can, in justice, be imputed to any one, unless he, in reality, has committed the one, or performed the other—either in his own person, or in that of his representative. It must be his own, in the one way or in the other. It is incompatible with the divine rectitude, to impute to a man, what in no sense, can be said to be his own. To impute, is to reckon to a person. Imputation is a legal act. It is God declaring what is true of an individual. The righteousness of Christ, is the believer's; before that he believed, or that it was imputed to him. It is so, by virtue of his suretyship. By a gracious constitution, Christ sustained his person in all that he did, as his surety. He was so comprehended in Christ, and accounted one with him, as to have done in him, what Christ did in his room. Christ was made a surety. This intimates that he was accepted in the place of his people, and became bound for their debt of obedience and satisfaction, to the divine law. God, in imputing this righteousness to the sinner, when by faith he receives it, does not make him his, but he finds, and declares that it is his, and treats him accordingly. In the act of imputation, the sin of the sinner, is not so made his surety, as to make him, in reality, a sinner; nor does the obedience of the surety, in return, so become the sinner's, as to really make him innocent and praiseworthy. Such a transference is not possible. What is once done, can never be un-

done. The sin of the sinner is not Christ's, because he did not naturally commit it. His spotless humanity could not contract personal guilt, on its account. The act of one person, cannot, in the nature of the thing, be done by another. The sin of the sinner is his own, and must continue to be so forever. In like manner, the obedience of Christ is his own, and remains so. In both cases, the imputation is not actual. It is legal. The sin is Christ's by imputation, as the sinner's surety. He, on account of his suretyship, took it on himself, and became himself responsible for it. On the very same principle, the righteousness of Christ is the sinner's. It is accounted to him, and he is looked upon, as if he had wrought it himself in his own person. By this obedience, the sinner is constituted righteous, in God's sight. God regards him, and treats him on account of it, as a perfectly righteous man.

It is further affirmed, by Mr. Watson, that faith—not its object—is imputed for righteousness. Paul, however, asserts, in these verses, that it is by the obedience of Christ, that the sinner is made righteous,—that he is regarded and treated as such;—in other words, the obedience of Christ—not anything wrought in, or done, by the sinner—it is imputed unto him for righteousness. The sinner is justified by faith, as the instrument, and not for faith, as the cause. The judgment of God, in this matter, is according to truth, and the rights of his law. Righteousness is conformity to that divine rule. Faith is not that, whether viewed as a work, or a grace, God, in the nature of the thing, could not impute faith to be what, in reality it is not. The obedience, by which a sinner is justified, is called the righteousness of faith—the righteousness of God by faith—and it is said to be revealed to faith—all of which shew that it is not faith itself. It is unto, and upon the sinner—not in, as it would be, were faith that righteousness. But Paul says that faith was reckoned to Abraham for righteousness. He does so. The word, however, for righteousness here, is justification, and the preparation before it, points out the design with which any thing is done. Abraham believed God, and it was accounted unto him for justification, i. e., in order to his being justified. His faith, then, was not the ground of his justification. It was but the means of his being justified. That which was imputed to Abraham for justification, is imputed to all believers. Abraham was justified, as any other sinner ever was, or ever will be. To be justified by faith—to have Christ's righteousness imputed—and to have faith imputed unto justification—are but three forms of expression to signify one and the same thing, in three different aspects.

Philipp and the Eunuch. Acts vii. 26-40.

Who was Philip? One who was commissioned to teach and baptize. Where was Philip sent? To the road leading from Gaza to Jerusalem. Whom did Philip meet? A man of Ethiopia, an eunuch of great authority under Candace, Queen of the Ethiopians, who was going to Jerusalem to worship. What was the eunuch doing when Philip met him? Sitting in his chariot reading Esaias the Prophet. What did Philip ask him? Understandest thou what thou dost read? What answer did the eunuch make him? How can I except some man should guide me? What did the eunuch desire Philip to do? He desired Philip that he would come up and sit with him. What was the Scripture which the eunuch was reading? He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation for his life is taken from the earth. What questions did the eunuch ask Philip concerning this Scripture? I pray thee of whom speaketh the prophet this; of himself or of some other man? How did Philip reply to this question? Philip opened his mouth, and began at the same Scripture, and preached Jesus to him. Where did they come at this time? To a certain water. Upon arriving at this water, what hindered the eunuch say? See here is water, what doth hinder me to be baptized? Why did the eunuch speak of baptism? It was the teachings of Philip. Why did not the eunuch speak of baptism before coming to this water? He had not a sufficiency with him to be baptized in. Did not travellers carry water with them? Yes, but the apostolic mode was immersion. What did Philip reply, when the eunuch asked what hindered him to be baptized? If thou believest with all thine heart, thou mayest. What did the eunuch answer? I believe that Jesus Christ is the Son of God. What then? He commanded the chariot to stand still, and they went down both into the water. Who went down into the water? Both Philip and the eunuch. What was done in the water? Philip immersed the eunuch. How do you know that Philip immersed the eunuch? The verb baptizo means to immerse, and baptizo has no other meaning. Might not Philip have sprinkled or poured him? I. he had sprinkled or poured him, it should read baptizo or ballo him. What did they do after Philip baptized him? When they were come up out of the water, the Spirit of the Lord caught away Philip and the eunuch went on his way rejoicing.

When should we give our Hearts to God?

In Ecclesiastes 12th and 1st we read: "Remember, now, thy Creator in the days of thy youth. And I would recommend every reader of this article to commit to memory the whole of this chapter, not only because the language is so beautiful, but because it so plainly shows us our duty.

It shows us that we should not let the light of th sun pass away before we give ourselves to God neither should the moon, or the stars, be darkened while we are yet in sin; not even the clouds return after the rain, and find us forgetful of our God. I also plainly teaches us that all and every season whether by sunlight, moonlight, or starlight, wet or dry, fair or foul weather, ever and always, we should give our hearts to God.

This we should endeavour to realize, especially a death has all seasons for his own. Old man o woman go visit you "City of the Dead." Youm man or maiden, note the record of those who have been buried, and you will find recorded on those silent monitors ages the same as your own; even the youngest of the human race have shown us that we are not too young to die; "the young, the gay, the thoughtless, the poet, the seer, and the sage, the widow, the childless, the orphan, and the man bowed down with age," all must go and leave their place empty, when summoned hence by death.

"Therefore, be ye also ready, for in such an hour as ye know not, the Son of Man cometh." Are you ready for his coming, supposing Him to come before the sun is darkened? Prepared by coming unto Jesus with your burdens and your loads, and laying them at His feet? "Now? And by hearing his voice to die and hardening not your hearts?"

The past has come and gone, and life glides on more surely than a river. The present is ours. "Now is the accepted time to give our hearts to God," and let us should rather, we have His divine promise, "If we come to Him, He will in no way cast us out." And he has said, "Fear not, for I will help thee." He never slumbers nor slumbereth, but is ever watching for the first faint utterance of the sinner's heart who desires to have a share in the Great Salvation that was wrought out for you and me and

all mankind. Why then should we worry about the cross that perisheth? Why then should we not obey the divine instructions, "Seek ye first the Kingdom of God and His righteousness?" and the promise will surely follow, "All these things shall be added unto you." Sinner, you have the privilege to cause more rejoicing than there can possibly be at the coronation of a Monarch, or the inauguration of a President, for we read that there is joy in heaven over one sinner that repenteth. How eagerly is the news carried before the "Great White Throne!" and what an interest is displayed in the salvation of the soul, that the very angels should rejoice thereat! Then, my friends, I beseech you to be no longer careless about so great a matter, "for thou knowest not what a day or an hour may bring forth." Life is too short for procrastination. God is saying now, is saying ever, "Son, daughter, give me thine heart." No compulsion here; invitation only; and there is none so vile who may not avail themselves of that invitation.

Jesus came, suffered and died for sins not His own, but that the wicked, the vile, the unrighteous, and all the ends of the earth might look unto Him and be saved. "The spirit and the bride say come." Do not grieve that spirit. "God's spirit shall not always strive with man." Do not drive Him away by your neglect of His pleadings. Remember the exhortation, "Quench not the spirit." And whosoever will, let him take the Water of Life freely." Shedae. A. W. P.

St. Andrews Branch Bible Society.

The Annual Meeting of the St. Andrews Branch Bible Society was held on Thursday evening, 25th inst., at 7 o'clock, in the Baptist church, in the following order: The meeting was opened with praise, and the reading of the Word and Prayer, by Rev. B. F. Ratray; remarks by the President, 1st Resolution—Moved by Judge Stevens, and seconded by John S. Magee, Esq. Hymn: 2d Resolution—Moved by Rev. B. F. Ratray, and seconded by David Mowat, Esq. Hymn: 3d Resolution—Moved by Rev. R. Wilson, and seconded by J. R. Bradford, Esq. Collection, 4th Resolution—Moved by Rev. F. Keay, and seconded by Charles Stevenson, Esq. 5th—Usual business resolution. Benediction.

DEAR BRO. BILL—You will see by the above programme, that the annual meeting of the St. Andrews Branch Bible Society was not held at the usual time. It should have been held in January; but circumstances over which the committee had no control whatever, among which was my own very painful and protracted illness, closed the delay. We donate all the funds collected the past year to the parent Society, which amounts to \$28.50; being an increase over the amount collected the preceding year of eight dollars, or thereabouts—a very small amount, indeed, considering the number of citizens in this town, but quite a liberal donation, considering the number of patrons and friends of the Society amongst those citizens.

The address of Judge Stevens in support of the first resolution on the programme, was not only a master-piece of eloquence, but an address breathing, from beginning to end, the true spirit of the religion of the Bible, full of tenderness and love. May he be long spared to our Province, as a just and impartial Judge, and an able and whole-hearted advocate of the precious little book which is winning its way amongst the nations of the earth, and scattering its healing powers all along the line of the sick and perishing inhabitants of this world.

The meeting was not very numerously attended, but was deeply interesting, nevertheless, and the collection taken a little larger than that in last year's public meeting. It is to be feared that the Bible has become, in the estimation of many, only a secondary book, and that the teachings and precepts of catechisms and prayer-books, are of more importance and better adapted to the wants of the soul. May the Lord open the eyes of the blind and the pockets of the miser.

St. Andrews, March 25th, 1889.

The Revival at Cambridge.

DEAR EDITOR—I know it will be cheering news to you and to all the true lovers of Christ and his precious cause to whom your valuable paper pays its weekly visits, to hear that God is reviving his work of grace in the hearts of his people in this place. A series of meetings commenced about three weeks ago in Lower Cambridge. Those meetings held twice a day have been attended with unusual power from on high. The Gospel has been preached by brethren Springer and Shaw with power, and fervent prayers have gone up to God's throne of grace. Fathers and mothers with their children have been converted; many that had wandered have returned confessing their sins. Up to this date twenty-four have followed their blessed Lord in the ordinance of baptism, and among the rest a converted Romanist. The work still continues, and more converts are expected. My health is feeble; I attended as often as my strength would allow, and must say more orderly and solemn meetings and so free from undue excitement, I never witnessed. I came to the conclusion that God was truly present to bless. O! may we all be faithful in so good a cause, having only one object in view, the glory of God in the salvation of men! Let the people praise thee, O God. Let all the people praise thee! Dear brethren pray for us, and for me especially.

Yours, T. LOCKY.

Carlton Quarterly Meeting.

Persuant to appointment, we met at 2 p. m., on Friday the 19th, to attend our Quarterly Meeting. There were present Rev. A. N. Hughes, T. M. Munro, G. Howard, J. C. Bleakney, and the pastor (J. E. Bleakney), with Deacons Chase, Purinton, and Henderson. Prayer-meeting at 2 p. m., and introductory sermon at 7 p. m., by J. C. Bleakney (Matt. xvi. 17). Business meeting, Saturday, at 9 a. m., at which the following resolutions were passed:—

Resolved, That there be a season of prayer held in connection with each of our Quarterly sessions, for the Institution at Fredericton.

Resolved, That the delegates and ministers be requested to give verbal reports at the Conference of the various churches and the destitute sections of the County.

Resolved, That there be a committee appointed to prepare and present, in a condensed form, resolutions upon missionary matters to be considered at our next session. The committee B. N. Hughes, T. M. Munro, G. Howard, J. C. Harvey, and J. C. Bleakney.

Resolved, That our next meeting be with the Woodstock church, and that Rev. T. M. Munro preach the introductory sermon. Preaching at half-past 10, a. m., by B. N. Hughes, (Luke xv. 2). Conference at 2 p. m. It was a special good time. Preaching at 7 p. m. by T. M. Munro, (John x. 14). Sabbath preaching at half-past 10, a. m., by G. Howard, (Gen. iii. 9). At half-past 2, p. m., by B. N. Hughes, (John iii. 28). At 7 p. m., by T. M. Munro, Monday, half-past 10, a. m., prayer meeting. The meetings are being continued up to date, with a prospect of much good being done. Woodstock, March 25, 1889. J. C. BLEAKNEY, Secy.

Revival in Lower Woodstock. Bro. Obediah Akerley informs us that a precious work of grace is in progress in Lower Woodstock. The revival commenced some weeks ago, and two were baptized by Rev. J. C. Bleakney, the first week in March. Since then the interest has increased, and three more were recently baptized by Elder Campbell, in the presence of a large assemblage. The evening service after the baptism was unusually powerful; many rose for prayers. The church has had no pastor for some time; but God has heard and answered prayer. Bro. Akerley has evidently enjoyed a rich blessing in his own soul. May this good work extend far and wide.

Correspondence from Yarmouth, N. S., informs us that special services are still in successful progress in the 1st Baptist Church. Six candidates were baptized Sabbath before last. Dr. Day is aided in this work by Rev. Isaiah Wallace. God grant a penitential blessing!

We learn by private correspondence that the labors of Rev. Geo. Armstrong, at Bridgetown, N. S., are receiving a special blessing, and that he has recently baptized 19 on the Annapolis side of his field of labor. Special meetings were commenced by him a week ago in the town of Bridgetown. We hope to hear that there, too, souls are being saved, and that the church is revived. May every stumbling block be removed, and the Word of God have free course.

A Juvenile Concert of Music, under the auspices of the Sunday School Union, in this city, will be given next Tuesday evening, at the Mechanics' Institute. This entertainment has heretofore been exceedingly attractive, bringing together a crowded house, and calling for a rehearsal. We presume a treat equally rich may be expected this season.

The article in this week's issue, on "Ministerial Education.—Woodstock," deserves the special consideration of our readers, more particularly of our young brethren looking forward to the work of the ministry. It is freighted with sound common sense, and gives out suggestions of vital moment to our denominational future.

Letter from Rev. James Parker.

DEAR SIR—The following letter just received from Mr. H. Beckwith, of Utica, N. Y., contains all the additional information that I have received respecting the death of my son at New Orleans, the particulars of which I have already published in this paper. The painful tragedy, I will thank you to publish Mr. B's letter which contains all the information that I ever expect to receive respecting the death of my dear son. Other papers will please copy. Yours truly, JAMES PARKER.

Lakerville, March 10, 1889.

REV. JAMES PARKER—Dear Sir—I left Utica for New Orleans on the 26th day of January and have just returned, leaving New Orleans, Feb. 6th, 1889. Your letter to New Orleans did not reach me before I left. On my arrival there I went immediately to the boarding place. He took his meals at an eating house and had his sleeping room in a private street, on the second floor the door window opening out on a veranda, which runs across the front of the building. The robber sawed out two slats from the blind, then broke out a pane of glass, raised the bolts and opened the blind and door window, pushed in and administered chloroform, filling a large sponge and placed it under his nose. When found in the morning he was on his bed, on his knees, his face downward in the bed, dead as a chloroform having burned his nose and lips. I saw the Police authorities, and the Coroner, they arrested five persons, but to no purpose as they could prove nothing against them.

As to his effects all that was found was an ordinary trunk and of no value. All else was gone. His papers could not be found except some letters that I had written to him. I would advise you as a friend not to think of sending for his remains as it would be impossible to take them up, the weather will be so warm there before you could get them, and his remains were in a bed state when introduced—having turned black from the effects of chloroform. Also it would be very expensive. This is the course I should pursue if he were my son or brother. Please accept my sincere regards. Very truly yours, H. BECKWITH. Utica, N. Y., Feb. 24th, 1889.

Secular Department.

A Brief Review of the News of the Week.

NEW BRUNSWICK. The markets have been well supplied for the last week. Butchers stalls have exhibited beef, mutton and veal of the very first quality, and prices have ruled high. The Corroy's had a veal calf not quite three months old, four quarters of which when dressed for the market, weighed 300lb. It was raised by Mr. Aston, of Sussex, and cost Mr. Corroy over \$50. The original owner must have applied the turkey cramping process to his wonderful calf. A turkey that can produce such a mammoth calf, must possess at least some element of greatness. And then the beef in the stalls of Conway, Godson, and others, were of the very best description—quite equal to first class English beef. This came principally from Sussex and Seckville, both beef growing plains. If they keep on, they will soon outstrip the famed Cornwallis beef. Success to this onward march. On Thursday last, the butchers were asking for choice cuts, 18 cents per lb. This should encourage farmers to produce good articles. If they do so, they will be sure to get well paid for their extra care.

The Telegraph this summarizes the estimates of the Provincial Secretary for 1889:

Table with 2 columns: Item and Amount. Includes Provincial Government regular subsidy of \$314,657, Provincial Government regular subsidy of \$11,000 less than they say was collected last year, Unpaid appropriations of 1888 and 1889, Unpaid Warrants of 1888, etc.

Leaving the net balance of \$48,586.42 to be added to income; the whole amounting to \$484,174.00. In regard to Expenditures, the Executive Government is to cost \$22,970—\$1,129 more than last year; Legislature, \$19,670; or \$547 more than last year; University, \$6,584, or \$500 less than last year; the salary of the Professor of Logic being omitted; Immigration, \$1,000; Lunatic Asylum, (ordinary expenditure) \$23,400—an increase of \$6,000; Public Health, \$5,350, instead of \$4,400; Pensions \$300; Fishery Bounties, \$330; Agriculture, \$11,000, against \$10,614. (The Board of Agriculture rejects the Government's offer of \$2,000 to aid in the purchase of a breeding farm.) Bad Agriculture, \$1,400, against \$1,150 expended last year; Judicial Expenses, \$9,290, against \$8,971 last year. Auditor General's Office, \$1,500, against \$900 voted last year. Education, \$110,250