

MESSENGER AND VISITOR.

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C. GOSWELL, St. John, N. B.

Messenger and Visitor

WEDNESDAY, FEBRUARY 6, 1889.

In special services or in any kind of service, no great blessing often falls upon the untrained hand of the untrained. It is to need the direct, personal word, to deepen impressions made by the more general appeals from pastor and church members. As we recall the past, the impressions which stand out in the clearest light of memory are those made by the earnest, direct word, as Christians spoke lovingly to us in private. In conversation of this kind, difficulties can be presented and met and the word adapted to the exact case and need. In the more general instruction from the pulpit and the pew, it is very largely drawing a bow at a venture. The earnest interest which would lead a Christian friend to seek out an unconverted acquaintance in order to help him to salvation, wins the good will and helps open the way for the message. Let there be this direct hand to hand work then, as brethren and sisters are seeking to lead the lost to Christ.

A work of grace does not usually have much reach or power until the workers are ready to go forth and carry Gospel influences to those who do not come to the place of worship where they are concentrated. Of course there should be persevering effort to draw the careless and negligent to the place of meeting; but the surest way to do this is to have a quiet talk with them about the interests of their souls. Many of them must be aroused before they will consent to put themselves in the way of blessing. In any case, Christians are not deeply enough stirred themselves to be best fitted to help on the work of the Lord, until their hearts prompt them to do this kind of work. If there were a storehouse in a famine-stricken land, and some of the people were so weakened down that they could not come to the place where bread was dealt out, those who were given this blessed duty would not be content to let them perish merely because they could not or even would not come to the place where the bread was dispensed. So also should it be with those to whom is committed the bread of life. It is being dispensed, it is true, from pulpit and in the religious service; but there are many so held by sin that they will not go and seek it where it is to be had. Shall these be left to perish? Shall not Christians rather go to them with the food for their dying souls? In all great works of grace, the power from the centre of life and influence has gone out through earnest souls who have carried it with them to those who have held themselves aloof, and so the blessing has flown out far and wide. Let it be so in all our churches this year.

All this presupposes that Christians have gone away beyond the point where their thoughts are chiefly occupied with their own frames and feelings. How many meetings one attends where the chief thing seems to be to get a little personal enjoyment out of the exercises? It is all about how each one feels, how sure he is of salvation, what a blessed heaven there is before him, or it is a mournful plaint over loss of joy and grace once had. Now this is all excellent in its place. When the joy is spoken of in order to give glory to Christ and present the attractive side of religion to the world; when the loss of it is confessed in humility and penitence, it serves the best of purposes; but when Christians keep their own well-being in mind for its own sake, it is selfishness, and must cramp the heart and not enlarge it. The truest Christian joy cannot be gained as a direct aim; it must come as we are unselfishly employed in doing work for Christ and men, or are seeking to please our Master by inner love and communion. If our churches desire much blessing, it must come, not by gathering together with the aim to take in more of the joy of the Lord for the joy sake; but with thought and heart so concerned for others and for the glory of God, that self will be forgotten, except as there is need of a higher fitness to help on the work of the Lord.

It was our intention to refer to Bro. Adams' plan for scripture study when his first communication appeared. If a word from us will help any to adopt it, we give it with all earnestness and heartiness. We recall, in our own experience, the spiritual profit derived from making it a rule for a long time to have a passage of scripture upon which to think during the spare moments of each day. The Word of God is the food of the soul, and the soul needs it every day as much as the body does its appropriate nourishment. It is only as our minds are filled with profitable thoughts that worldly and sinful ones can be kept out. The fault with our Bible reading is that we merely read.

One verse allowed to nestle in the mind for a day is better than the hurried, careless reading of a gospel or an epistle. Of course there should be the consecutive reading and study of the Bible book by book; but for daily bread nothing can be better than the committing to memory of at least one verse per day, and the devout thought upon it. If this were the practice of believers, young and old, there would be no want of thoughts to utter at our social meetings, while spiritual life would grow more robust on the strong meat of the Word. Will not multitudes of our people adopt the practice?

The matter to which Bro. Cohoon calls attention in another column is of no small importance. Some of us had it in our hearts to bring it more prominently before the Convention; but it was crowded out in the press of other things. It is astonishing how much can be done to supply weak churches with places of worship even by a small Church Edifice Loan Fund. As the fund is for loaning at a low rate of interest or without interest, and to be paid back by annual instalments, it continues to do its work generation after generation. A loan of this kind is all that most churches need; for they can pay a little yearly on the debt with great glory to themselves. The effort required is always wholesome. It also cultivates independence and self-respect. If all that has been given outright by brethren had been gathered into a fund of this kind, it would have done more immediate good, while it would have become a perpetual capital for use and blessing in the future. We hope the Home Mission Board may be ready to bring in a plan at our next Convention. We also hope that some who have the means may start the fund by handsome donations.

OUR NEWEST DENOMINATION.

When the so-called Reformed Baptist denomination was organized, it was stated in the press reports that one article of its creed was that Pedo-Baptists were to be admitted to its churches. In strong confirmation of this statement, we are credibly informed that a Methodist brother has been made a deacon of a church of this new denomination just formed in King's Co. Of course these Reformed Baptists continue to believe that there is nothing else baptism but immersion, and no Scriptural subjects for the ordinance but believers; for they continued to assert, in the strongest way, up to the time of the new departure that they were Baptists. If this be so, then they must believe Pedo-Baptists to be unbaptized; and if this be so, they must believe it Scriptural to receive the unbaptized to the church, or he will be willing to adopt an unscriptural practice in order to gain adherents. We doubt whether it will be asserted that it is Scriptural to receive the unbaptized to church membership. Why, then, do these Reformed Baptists receive this class? But this is not all. If the unbaptized are to be received to the church and all the privileges of church members, then baptism virtually is not necessary at all, and people are encouraged in the idea that they may ignore one of the plainest commands of Christ and still be regarded as subject to no disability; nay, may even aspire to the highest office in the church.

And then a question arises, as to the right these brethren have to the name of Baptists, much less of Reformed Baptists, if a Pedo-Baptist—one whom they deem unbaptized—be qualified to be a deacon, in their churches, why may not the majority of the members of their churches be Pedobaptists. Nay, why may not they all become Pedobaptists? A denomination with a creed which sets aside the very doctrine which has given to churches the distinctive name of Baptists, which permits the belief and practice for which Baptists have contended during all their history to be ignored, and exalts those who repudiate distinctive Baptist beliefs to the highest place, has a great deal of assurance to call itself Baptist, much less Reformed Baptist. It has been suggested, with no small degree of force, that there is an error of one letter in this name; an R has been substituted for a D.

However, we wish all our readers to understand that this new kind of Baptists receives those they deem unbaptized to their churches and are ready to appoint them to the leading offices. Unless, therefore, they are ready, virtually, to abandon the Baptist position as to baptism and church membership which our denomination has been championing so effectively during all the past, they had better hold aloof from Reformed Baptists, so-called.

THE WEEK.

Last week we referred to Wm. O'Brien's escape from the court room. Since then he has had a series of adventures which read like a romance. He continued to elude the police for several days, and addressed several meetings in Ireland. Yesterday week, it was rumored that he would appear at a great meeting to be held in Manchester in the evening. The chairman had scarcely opened the meeting when he did appear, having baulked his pursuers, crossed the channel and come to the city via London. A scene of

the most tremendous excitement ensued. After the people had shouted themselves hoarse, O'Brien gave an address. This, however, was to be the end of his freedom, as the police seized him in the ante-room, at the close. Since then he has been carried to Clonmel jail to serve out his four months sentence. On his refusal to do the prison garb, he was overpowered by the wardens, resisting desperately to the last. It was feared he would die, and a priest was called in. All this is very sad. The government cannot be helped by such harsh measures.

The commission drags its weary length along. One of the judges is said to have been asked when he thought the court would terminate. He is reported to have replied, "It would probably continue till one of the judges died." The weary reading of old musty speeches goes in to the most of the time. The *Times* is not to be congratulated in its witness. One of them, whose testimony came the nearest to fixing connection of Parnellite leaders with agrarian outrages, thought he was about to die, and swore out an information that his evidence had been false. He is evidently a sounder, but a man is at his best when he is facing death. However, O'Connor did not die, unfortunately for the world, and now he is to be tried for perjury. Another of the *Times* witnesses, also, is indicted for the same crime.

There is a rumor, rather unreliable, we suspect, that Salisbury desires Hartington to take the premiership. Hartington has been noted for his indolence; it is not probable he will assume himself to take on him the trials of a waning government. It may well be that Salisbury desires to commit Hartington irrevocably to the Conservatives; but this would rob Hartington of half his power, as Unionists who are not out and out Tories would be more apt to abandon him.

During the week the Samson difficulty assumed more serious proportions. The United States took decisive action. The President was instructed by Congress to take such measures as might be necessary to uphold the dignity of the United States. The latest news is that Bismarck has instructed his officials at Samoa to abandon the most objectionable parts of their contention.

It seems probable that the French government will continue in office, as it still has a majority of the deputies. The general election is in October. Boulanger seems to be following the example of Louis Napoleon in his methods, thus far. It remains to be seen whether this can be continued much farther.

On Jan. 30 it was announced that Prince Rudolph, Crown Prince of Austria, had died suddenly that day. Then it was darkly hinted that he had committed suicide. This seems to have been confirmed. Sadler still, there seems little doubt that his suicide was occasioned by most dishonorable immorality which could no longer be kept concealed.

The Congress of the United States have voted down the Extradition Treaty between themselves and Great Britain, by which defaulters, etc., from either country might be arrested in the territory of the other. Do the worthy Congressmen have an eye to the future, and desire to have a place of refuge open in time of need. One reason for the action is peculiar—that England would call for a dozen offenders from the United States where the latter would call for one from England. What a loss for them to be compelled to give to England more criminals than were received from England! Our cousins are sharp at a bargain, truly.

The Canadian Parliament opened 31st January, with the usual formalities. The address of the Governor General referred to the failure of the Fisheries Treaty of ratification by the United States Senate, and declared that Canada could only fall back upon the agreement of 1818. The programme for the session does not promise any important measures. The Liberal leader, Mr. Laurier, was very moderate in his criticisms of the government, and Sir John A. seemed in the most excellent spirits and humor. It is to be hoped that the session will be given up to profitable legislation rather than to party parading.

Appeals for Aid in Building Meeting Houses.

The Home Mission Board, in their report in 1886, recommended the Convention to advise the churches not to respond to any appeals for aid in building meeting houses unless such appeals were endorsed by the Board. (See Y. B., 1886, page 56.)

This recommendation was adopted by the Convention, but, little attention has been paid to it. Parties wishing aid have made their appeals without submitting their case for the approval of the Board, and aid has been given in response to those unendorsed appeals. It is to be hoped that the majority of these appeals are worthy, but a moment's reflection will show that this principle of indiscriminate giving is not a sound one. By such a method aid may be given where it is not wanted, because with proper effort they could do the work themselves, or because a house is not needed in that locality. The work of the Lord is not always helped, but sometimes greatly hindered by the multiplication of meeting

houses. The people that ought to come together and make one good congregation are broken up into two or three companies. Then appeals are sometimes made which, if inquired into, would be found to be in the interest of a few disfellowshipped ones and not of the general work. The Baptist Home Mission Monthly for December gives an illustration of such an appeal.

This method enables a few to over-ride the wish of the many, the advice of missionaries and others, and locate the meeting house where their own convenience can be served rather than the general good. I could name a case of this kind for which considerable has been contributed during the last few months.

In this way, also, the denomination is assisting to build meeting houses without knowing into whose hands they may fall, or for what purpose they may be used, because they are not secured to the denomination. Before any response is made to such appeals, we should be careful to see that the property is secured to a Baptist Church of whose perpetuity there is no reasonable doubt, or better still to the Home Mission Board. A promise to deed it is not sufficient as experience has shown.

But while I write this, I have not much hope of any permanent reform in this matter until a better method is adopted. What we need is a "Church Edifice Department" to our Home Mission work, as our brethren in the United States have. Then by loans and gifts all the deserving can be helped to some extent, and not as it is at present the most persistent, though perhaps the most unworthy, get the lion's share. The Home Mission Board will likely be prepared to recommend the establishment of such a department to our Convention at its next session. Meanwhile we should be glad to hear of some one who is prepared to start the undertaking by a handsome donation.

A. CONOON,

Cor. Sec'y H. M. Bd.

Hebron, Jan. 25, 1889.

Baptist Quarterly Review.

The Baptist Quarterly for January 1889, is a good number. The regular articles are five. One on "The Christian Consciousness," by Rev. Geo. E. Horr, Jun., shows how a working pastor may do some thinking for himself, "if he has a mind to." The second article, "The Preacher as Pastor," urges the need of the minister of Christ combining both offices; it may be given in the words of the writer, p. 28: "Knowledge of men, a love for men, access to men's hearts, the awakening of men's interest in himself (and so in his message), the cumulative power of preaching by reason of his own character known to his people and by reason of a lengthened pastoral life, these are some of the fruits of faithful pastoral work. For any man with true ideas of his mission, to face this array, will be to remedy the evil which robs him and his Master of these advantages."

The third is a study of "Tennyson's Art and Genius," in which the writer, though presenting an able paper in some respects, belittles the great laureate, and severely blames him for not being some other man. He is compared with almost every poet who has ever lived, but—he is not equal to Homer in this, or to Shakespeare in that quality, and so on all through. He is deficient mainly in imagination, but is a consummate artist. "With all their brilliant jewelry and elegant word-painting, the most of Tennyson's short pieces, and some of his larger works, have not the gravity, the majesty, the highest imagination alone can confer." This will give an idea of the animus of the writer. We cannot agree with him in his sentiments. The fourth is the strong article, and will be duly appreciated by all who have a desire to know more about Baptist history. It is by Professor A. H. Newman, Toronto Baptist College, and has the alluring title of "The Peasants' War," in Germany, A. D. 1524-25. Dr. Newman points out the great wrongs the people had to endure, tells how they banded together against the oppression of the nobles, and gives the articles they drew up; and tells how the movement was crushed by the sword. Luther does not show a very good face in this matter. "The bloodthirstiness of his exhortations would lead one to suppose that he was as crazy as Munzer." The views of the writer of this article on millenarianism entirely coincide with our own. They are so appropriate, not only to the subject in hand, but generally, that we cannot forbear quoting them in full (p. 64):

"The base of the peasants' movement, just as a little later it became the base of the Baptist movement of the 16th century, and just as I verily believe it will prove to be the base of any movement into which it may enter, was millenarianism. I am as profoundly convinced that no Christian or Christian body can entertain carnal expectations with reference to the setting up of the kingdom of God on earth without serious harm as I am that Christianity is essentially a spiritual religion, and that progress is from spiritual to carnal. Alas for the Church of Christ if it should ever come to look upon the sword of Gideon as a fit instrument for the setting up of the kingdom of God, or to conceive of the Christ of God as leading a carnal host to the slaughter of the ungodly! Such thoughts are unspeakably revolting. I believe, to the rightly instructed Christian consciousness, and the fact that they are entertained by earnest and zealous men does not change my attitude toward them one iota. Hans Bohem was earnest and was

fairly consumed with zeal; Thomas Munzer was one of the most self-sacrificing and zealous of men. These and multitudes of others I might name have held to the precious truth along with their errors, and have had many admirable elements in their characters. And yet their work was vitiated by false and carnal views of Christ and His kingdom.

We hope Dr. Newman will continue his researches into this territory explored, by so few, and give the world the result of his investigations more at large.

The last of the main articles is entitled "Spirit Perception," is metaphysical, and is just a little tough. Still, with a clear head, one may get at it, and get considerable pabulum.

The editorial and Homiletical departments are given to the working side of Christianity. A crisp little paper, "On Keeping near the Flock," would be worth transferring to the columns of the MESSENGER AND VISITOR, and this shows our estimate of it. A sharp criticism on "The Unpardonable Sin," as portrayed by many preachers, is yet itself faulty, in that, while it rightly relegates us to the description of it by the evangelists, it does not give us the one key that Mark 3:30 puts into our hands. Dr. Hiden, the writer, however, very justly insists that it is one transgression, and not an aggregate of sins.

The Review of Current Literature is simply exasperating. Here are new treatments of great subjects, and we despair of having time over to read them. We would have them just to look at, but alas! the wicked have the money, or the banks, or something else: we haven't it anyhow.

Annuity Fund.

DONATIONS.	
A Friend, Digby, N. S.	\$3.00
Miss Annie DeWitt, " "	20.00
Mrs. John Starratt, " "	1.00
James Fizzle, " "	1.00
Austin T. Kempton, " "	1.00

COLLECTIONS FROM THE CHURCHES.

Springfield, N. S.	3.40
Niagara, " "	.50
North Church, Halifax, " "	17.00
Fredericton, N. B.	17.00
Billings, Cornwallis, N. S.	1.00
Lockport, N. S.	10.75
Sussex, N. B.	6.02
Cornwallis, N. S.	5.00
Lanenburg, N. S.	2.75
North Temple, Ohio, Yarmouth, N. S.	5.70
Lower Economy and Five Islands, N. S.	3.25
Tryon, P. E. I.	2.20
Chester and Chester Basin, N. S.	6.50
2nd Cornwallis, N. S.	3.15
Sackville, N. B.	17.29
Eastport, P. E. I.	4.00
Bedford, P. E. I.	1.50
Free Lower Economy, P. E. I.	10.75
Summersville, P. E. I.	3.00
New Harbor, G. C. N. S.	2.30
Upper White Head, N. S.	1.75
St. Marys, Digby Co., N. S. (for 1887-8)	6.00
Springfield, N. B.	6.00
Union Church, Yarmouth, N. B.	18.00
Havlock, N. B.	8.06
Linden Church, Cum. Co., N. S.	1.51
Centerville, Cum. Co., N. S.	2.25
Oxford, Cum. Co., N. S.	1.85
Little River, Cum. Co., N. S.	1.23
Margaree, N. S.	2.00
Malifax, Let Church, N. S.	27.69
Antigonish, N. S.	7.25
Pine Grove, N. S.	4.55
Oak Bay, N. B.	1.50
Rolling Dam, N. B.	2.50
Jacksontown, N. B.	3.17
Jacksonville, N. B.	2.83
South Richmond, McKenzie's Corner, N. B.	2.20
Hampton, N. B.	3.62
Young's Cove, Grand Lake, N. B.	1.00
2nd Hillsboro, N. B.	2.57
Wilnot, N. S.	21.00
Richmond and Hoggin, N. B.	2.60
Port Medway, N. S.	5.00
Brookfield, Col. Co., N. S.	4.13
Guyton, N. S.	10.00
Digby, N. S.	6.25
1st Hillsboro, N. S.	5.00
Smith's Cove, N. S.	5.30
Upper Queensbury, York Co., N. B.	1.67
Little Creek, N. B.	2.00
Brookfield, Col. Co., N. S.	4.13
Little Glace Bay, C. B., N. S.	4.00
Bayside, Port Elgin, N. B.	1.00

E. M. SACNDERS, Treasurer.

The collections from the churches, so far this year, amount to \$307.13. The whole amount last year was \$260. This is encouraging. By the above list it will be seen that churches of every degree of ability, ranging from the poorest to the richest, have sent in contributions. If those who have not taken their collections will act promptly, the Board will be able to pay the full amount of annuities from the first.

The death of the Rev. J. J. DeWolfe makes the first demand upon the fund. It must have been a great comfort to that dear Brother in his last illness to know that if he continued for years an invalid, he would have a right to his annuity, and if called to his rest, his family would have one source of comfort. Personally, I feel paid for all that I have done for this fund—writing hundreds of letters, banking money, examining property for security to investments, etc.—in this one case. For the family of this devoted Brother, stricken down in the prime of life, there is a permanent source of income on which they can depend. The Brethren in the ministry whose lives and health are preserved, as expressed by Brother McGregor, of Hantsport, will be glad to know that they are helping in this good work. The friends who have made donations to this fund and the churches which have made collections, will share in this satisfaction. Will not the churches which have not taken a collection this year act promptly, and send whatever is contributed to the Treasurer? Pastors and

brethren please don't delay. Act and have a share in this good work.

In reply to H. H. Bligh, of Ottawa, let me say that gifts to the fund will be thankfully received from any source.

E. M. S.

Home Missions.

RECEIPTS FROM JAN. 4 TO JAN. 26.	
Mrs. Alex. Meister, New Ross, N. B.	\$20.00
Hampton Village Church, N. B.	11.44
Wolville Sabbath-school, " "	80.00
Central Onslow Sunday-school	
Mission Band, " "	6.38
Con. Fund, per J. Hunt, Mabou	5.00
W. M. A. Society, New Albany, " "	65.00
J. W. Prill, Malone Bay, " "	3.59
Inglesville Miss. Society, " "	3.00
Con. Fund, Q'tly. Meeting, Car.	
Vic. and Mad. Counties, " "	15.00
Collectors, Chester and Chester Basin, " "	8.00
Con. Fund, Indian Har. Church, " "	5.00
Butternut Bridge Church, " "	21.00
W. M. A. Society, " "	1.00
Con. Fund, Linden Church, N. S.	4.00
Oxford Church, N. S.	4.30
Centerville Church, N. S.	1.50
Mr. John Cahill, Sackville, N. B.	2.00
Clara Ayer, " "	1.00
Walter Irwin, " "	1.00
Rev. W. E. Hall, " "	10.00
W. M. A. S., " "	16.05

Before reported \$208.17
Total \$1,545.95

Total \$1,754.12

FOR MANITOBA AND NORTH WEST MISSIONS:
Rev. G. R. White, Yarmouth, N. S. \$1.00
W. F. Nobles, Sussex, N. B. 1.00
"Yours in Christ," Newton Centre 1.00
Wolville Sabbath-school, 1.00
Mrs. Albert Oakes, New Albany, 1.00
Rev. B. N. Hughes, Havlock, 1.00
Rev. R. H. Bishop, East Point, P. E. I. 1.00
David McVane, " 1.00
John E. Robertson, " 1.00
T. S. Robertson, " 1.00
Dan. Robertson, " 1.00
Dea. A. Scott, " 1.00
James G. McLeod, " 50
Sabbath-school, " 3.00
Rev. A. H. Hayward, Hartland, Car. Co. 1.00

Before reported \$7.83

Total \$98.56

Dea. A. Scott, of East Point, P. E. I., writes: "Your recent remarks on the Northwest mission, in the MESSENGER AND VISITOR, and your example, has taken effect. I felt my own heart stirred and resolved to follow you. I recommended the mission to our Sunday-school, and they voted \$3.00 out of their funds. Then I laid the matter before the congregation and it resulted in five of the Brethren handing me their cheerful and willing contributions, and here they are. Surely there are brethren and sisters enough in our churches that can give a dollar each to this object and not feel any poorer for so doing, but a great deal happier and experience in their own souls the truth of the saying, 'It is more blessed to give than to receive.' Now, who will follow Dea. Scott?"

Another writes: "Just read your article on Northwest mission, and before I forget it I enclose you my dollar." Would that all who read it had done likewise.

It will be remembered that in our last report we acknowledged \$50 from one who for many years has generously aided all our benevolent enterprises. I refer to J. W. Barnes, Esq., of Wolville. This week we report \$25 from the Sabbath-school of which he is superintendent. We are hoping to see many of those who are able following his noble example.

The North-West Baptist for January shows that the Brethren on the ground are living nobly, and so proving themselves worthy of help.

Don't forget that this month closes the 2nd Quarter of our own convention year, and a large amount will be needed early in the next month to pay the missionaries. We have two orders still unpaid that were drawn at our last meeting, so you will see that there is nothing in the treasury. Don't forget to pray for our Home Mission work, but you can pray better after you have given.

A. CONOON,

Hebron, Jan. 26. Treas. H. M. Bd.

Canadian Baptist Hymnal.

The readers of the MESSENGER AND VISITOR are very anxious to know how the hymnal is taking in the churches that have adopted it. A few extracts from letters received will give some idea. From E. C. Whitman, Canso, "We have now ordered 90 copies (largely gilt edge) and everybody is pleased. The Baptists made a big hit."

J. E. Stackhouse, Bloomfield, N. B.: "We think the Hymnal perfectly splendid."

W. W. Pride, Welford, N. B.: "We all join in expressing gratitude to God for furnishing the Baptists of Canada with a Hymnal that cannot help meeting with the approbation of a majority at least of the Baptists of the Maritime Provinces." Rev. S. March, Bridgewater, N. S.: "The Hymnal is certainly a beautiful book and I esteem it very highly. It is a marvel of cheapness. Its typography is excellent, and it contains the finest collection of songs for church use I have yet seen. The book is highly appreciated on my field."

Rev. W. N. Clark, Hamilton, N. Y., ("will write a review for *Canadian Baptist*," says in a letter, "The book impresses me very favorably and I am sure I can speak well of it.")