

# Messenger and Visitor.

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—READERS OF THE MESSENGER AND VISITOR will not, we trust, be too severely critical in reference to any errors or shortcomings which may be observed in the present issue. For the past week the editor has been confined to his house by a severe attack of influenza, which for several days quite incapacitated him for work. He is now improving, however, and hopes in a few days to be able to resume his usual duties.

—REV. DR. PARKHURST of New York is quoted as saying: "If we preachers were not so anxious to put our personal stamp upon our congregations the Almighty Spirit of God would have a good deal better chance to put his stamp there. For what I know of modern preachers, it is by experience and observation, I judge that there is not a class of people among that has more need of fighting against an interior devil of conceit and self-consciousness. I believe that we preachers are, some of us, using our Bible in a very indolent and aliphoid kind of way; that we are endeavoring to make it do work that God never intended it to do, and that we are presenting to the people the old Divine revelations which it records for revelations just as direct and Divine which we preachers ought to receive each for ourselves."

## PASSING EVENTS.

**AFFAIRS IN Italy** at latest reports had not reached a condition of stable equilibrium. Zanardelli, though man of great ability and long experience, quite failed in the task of forming a cabinet with which he had been entrusted by his sovereign. King Humbert has therefore sought the aid of Signor Crispi, a former prime minister. Crispi is probably the ablest statesman in Italy, but unfortunately he is not wholly free from complicity with the bank scandals and the frauds with which so many of the public men in Italy are beset. However, the king's chief hope of getting a ministry organized and preventing a revolution seems to lie in Crispi. He is supposed to favor the policy of withdrawing Italy from the triple alliance and entering into friendly relations with France. But it is noted that German papers express much satisfaction over the return of Crispi to power, which certainly does not harmonize with the idea that he desires to break up the triple alliance. There are reports to the effect that the alliance of Italy with Germany and Austria in the *dreikaiser* is due to the influence of Queen Marguerite. This may or may not be so, but the despair of every Italian prime minister is the problem how to support the military and naval establishments required of Italy as a member of the triple alliance without rendering the nation bankrupt or causing a revolution.

**DURING** the past few years the ordinary reading public has been hearing a good deal about Bacteria, and the most of what has been written concerning them would lead to the conclusion that these microscopic forms of being are the inveterate foes of human life. But biologists are able to assure us that there also exist bacteria that are serviceable to mankind. As a practical illustration of this, we are told that Danish dairy experts have discovered two kinds of bacteria which impart so fine a flavor to butter that they are being cultivated for that purpose, and are regularly for sale to the butter factories of Denmark. In this connection an English newspaper suggests that, as the test of a bacterium is in the eating of it, and Danish butter is running all the best of the English article out of the market, the Minister of Agriculture should investigate the matter. It might, perhaps, be a good idea for the Canadian Minister of Agriculture to join in the investigation for the benefit of Canadian butter makers and butter eaters: for though it seems likely that there are bacteria enough in most of the butter that finds its way into our markets it would appear that the average Canadian butter-maker has as yet failed to hit upon those particular species of bacteria which give to this important product the agreeable flavor which the Danish article is said to possess.

**THE** Hon. John James Fraser has been appointed to the position of Lieutenant-Governor of the Province of New Brunswick as the successor of the late Hon. John Boyd. The appointment of Judge Fraser to this office meets with some criticism, but appears to be received with pretty general favor by men of both political parties. The Telegraph has these good things to say of him:

during a political career of considerable length, has hardly made an enemy, and has attached to himself hosts of friends. Amiable in his disposition and kindly in his nature he enjoyed the most pleasant relations, while in political life, with many of those who were opposed to him, and almost because a judge his demeanor has been such as to win for him the most kindly feelings. In the high office to which he has just been appointed, Mr. Fraser will have the best wishes of all classes, for he is essentially a man of the people, and his knowledge of the law and of constitutional usage has the best possible equipment for the exalted position he is now called upon to fill.

It is a matter for profound gratitude to Almighty God that New Brunswick has been favored with a succession of worthy men in the gubernatorial chair. Unstinted honor is a choice gem in any of the walks of life. Its influence is most potent for good in the high places of the commonwealth. "Righteousness exalteth a nation." The Christian church should be much in prayer for those in authority, and all those who take office in the name of the Lord should depart from iniquity.

**A CONVENTION** was held in Cincinnati not long since to consider the condition of the negroes in the United States. It was shown that 728 lynchings of colored people had taken place in various parts of the country from 1882 to 1892. These cases were duly classified and considered. Resolutions were passed deploring the relations existing between the white and colored races in the Southern States and calling upon the National government to consider the State of affairs and to do something to bring about a better condition of things. A colored Bishop Turner, of Georgia, is of opinion that the solution of the negro problem in America is the removal of his people to Africa, and he thinks there are 2,000,000 of them ready to go if free transportation and the means of subsistence for a time were furnished them. Some \$500,000,000 would be required for this, and this, Bishop Turner thinks, the United States could well afford to supply for the purpose, considering the extent to which the negroes have added to the wealth of the country. In this connection the *Constitutionalist* remarks: "Possibly there may be an opening for colonies in Africa of settlers from the United States, but it is by no means certain that the negroes in any large numbers really desire to leave a country in which they have been born, for whose liberties many of them have fought and in which the Constitution grants them the rights of citizens, for a continent like Africa. It is a shame that there should be any reason for the consideration of such a movement as that proposed by the bishop, but we have seen no evidence that the movement proposed is wise or has in it any promise of success."

**THE** following appreciative and at the same time discriminating paragraph in reference to the late Professor Tyndall is copied from the *Toronto Week*:

"The death of Professor Tyndall removes from the field of scientific research one of its most eminent and successful exponents. Among the many who have won undying renown for themselves, while laying the scientific foundations of our modern civilization, few have done so as a student of nature, even were that possible in a paragraph. By many whose thoughts are mainly given to subjects outside the domain of physical or experimental science, Professor Tyndall's name will be best remembered by the leading part he took in the semi-philosophical, semi-religious discussion which took place a score of years ago, in connection with the question of the efficacy of prayer. His writings at this time in connection with his proposal to bring the question within the range of the scientific method by means of the famous prayer-test will still be regarded by many as illustrating the fact that many men, eminent by reason of their aptitudes and success in inquiries in the domain of physical science, prove themselves singularly unfitted for logical and metaphysical disquisitions. May it not be that the special faculties which qualify their possessor for success in one field of labor, and which are in turn highly developed by exercise in that field, are quite distinct in kind from those which bring both in elation and ability for research in the other? Or may it be simply that a too exclusive use of the experimental methods required in the one, prevents the due cultivation and development of the powers needed for the other? Weaver may be the explanation, some of Professor Tyndall's more recent utterances on political questions, marked as they were by a strength of prejudice and a heat of opinion as removed from the judicial calmness of the expert scientific expert, present mental phenomena of a somewhat

similar kind. Apart, however, from any views which may be held in regard to his success in other departments of thought, the fact remains that his name will go down to posterity as that of one who had no superior and few peers in the scientific realm which he made peculiarly his own."

## Ontario Letter.

December came in sharp and clear in this part of the world. There was not even the usual leisurely approach, but like a thief in the night the Frost King came upon us with his chilly hosts, and we were smitten in every unprotected member. With the cold came the snow and all the land went sleighing. In the second week, however, there came a change. Instead of snow the rain fell. The ice-bonds were loosed. The water flowed in the streets; and all the land went slopping. Then came several days of low temperature and fine sleighing, but a heavy rain set in again, and at this writing the roads are nearly bare.

## DECEMBER.

Is a busy month for pastors in this region. During the first fifteen days of the month this scribe covered 270 miles by rail, 100 by carriage and cutter, and gave 17 sermons and addresses, at the same time attending to the demands of a town pastorate. During the remainder of the month, every night will be filled, and applications constantly declined. Earnest men are always glad to work, but it does sometimes seem that the toll of this world, like the wealth of this world is unequally distributed.

## THE FLEET.

is being discussed more and more eagerly as polling day approaches. We are all delighted at the news from Prince Edward Island. The probabilities are that Ontario will speak in no uncertain tones on January 1, 1899. Even if the majority should be against prohibition, the current campaign cannot fail to be a powerful educator.

## FATHER'S DAY.

the birthday of the late Hon. Wm. McMaster, will be observed at McMaster University, Friday evening, December 22. Rev. D. Hutchinson, of Brantford, will deliver the address, and brief literary and musical exercises will be given by the students. The term now closing has been marked by the largest attendance in the history of the institution.

## OBITUARY.

Rev. Joshua Denovan has returned from Immanuel church, Toronto, to Nova Scotia. Before his departure a gathering, representative of the Baptist churches of the city, met to bid him farewell. Mr. Denovan, whose age and ill health will probably prevent his continuation in the pastorate, was recognized with a purse and a finely illustrated copy of a rare work descriptive of Glasgow University, his alma mater.

Rev. J. B. Kennedy, B. A., has resigned at Norwich. He goes to the Toronto street church, Toronto.

Rev. L. Newton, of Victoria, succeeds him.

Rev. W. B. Hinson is back in Montreal and in the Olivet church. His health is quite restored.

The Baptist, Presbyterian and Methodist churches in Strathroy are now engaged in union meetings. They are aided by the well known evangelists Crossley and Hunter. So far as the Baptists are concerned, the work to date has been among the members of the Boy's Brigade. The services will probably last until the new year. Merry Christmas and Happy New Year to all. F. D. K. Strathroy, Dec. 16.

## Wolfville Notes.

The Propylaeum is a society composed of the lady students of the college. On the 8th inst. the society held an open session. The leading subject was Mrs. Browning's Poetry. Miss Brown gave a concise sketch of Mrs. Browning's life; Miss Blackadder presented an appreciative and discriminating essay on the style of the poetess; Miss Archibald read a thoughtful paper on Aurora Leigh, and Miss Morton recited with fine effect a selection from the *Rhyme of the Duchess May*. Miss Coldwell gave a synopsis of current events. The president, Miss Parker, and the secretary, Miss Strong, conducted the business with dignity and tact. Music was furnished by Misses Seely and Crandall. The Critique on the evening's exercises, prepared by Miss Coldwell, was clever and witty to a high degree. The entertainment was very enjoyable and pronounced by the guests creditable to the lady students of the college.

The Kings Co. Agricultural Society held its annual dinner here on the 14th inst. This society has reached its 104th year, is the oldest society of the kind in Canada, and with one exception, the oldest on the Continent. Addresses were made by a number of gentlemen, including Dr. Chipman, J. W. Biglow, G. E. Starr, Dr. DeWitt, and Prof. Eaton. Prof. Eaton publishes the *Oleanderist*, the only agricultural paper, I believe, printed in Nova Scotia. Hereafter it is to be published from Wolfville. A Horticultural School is about to be opened in Wolfville under the direction of the Fruit Growers Association, and aided by a grant wisely given by the Nova Scotia government. X.

## Acadia University.

### A PROPOSITION.

Of course I want to say college, but that would be considered old-foggy, and I would not be heeded, so I must use the new-fangled name. But our interest in her welfare is all the same whatever the name may be, and no doubt many have been grieved to know that her finances are in so unsatisfactory a state, and this notwithstanding the small expenditure for the amount and the quality of work done. Probably no school in the world is furnished with more competent teachers or is producing better results at the same cost, and yet we allow a large deficiency to accumulate, causing most depressing effects on those who have to carry on the work. That the amount received from the churches is diminishing year by year is what we might expect. The day has passed for such an institution to be dependent, to any great extent at least, on so precarious a source of support. May the day never come when the churches shall cease to give and pray for Acadia, but what is needed, and what must be had, is a more adequate endowment. And so I make bold to approach her friends, particularly her graduates, with my suggestion. When pleading for Acadia it is not difficult to find "something to holler," as the new-boys say. For several years a matter has frequently come to my mind, and now I wish to "holler" it, hoping that my suggestion may be taken up, put into practical shape by some of the wise brethren interested, and carried on to successful completion. Whenever we, whose locks are becoming silvered, think of Acadia, the names of two men come to our minds, without whom, so far as we can see, she would not be what she is to-day, if indeed there would be such a school at all. Of course I mean E. A. Crawley and J. M. Cramp, and mention them in the order of time in which they were raised up for the great work they accomplished. So far as I know there are yet among the living about one hundred graduates who studied under these honored teachers. There are many others who spent some time in the school, but did not graduate, and hosts of friends who would feel honored to have a share in founding two professorships to be named the E. A. Crawley and J. M. Cramp professorships. No monuments we can erect would be so suitable.

The details, as I have said, must be left to other hands, but my suggestion might be carried out by the appointing of a large committee, perhaps one from each class, who might suggest an assessment for each graduate. Of course the circumstances of each would be considered, and minister, professors and other laboring men (the writer belongs to the last class mentioned) would be asked to contribute a smaller sum than those more favorably situated so far as finances are concerned. Or it might be ascertained how many would undertake one of two or three different sums named, and if the first census did not realize the amount required we should all be glad to do a little more till our object should be gained. Or it might be ascertained how many would join with us in this grand enterprise, each doing a part as a graduate. But all this, with the time allowed for paying, would have to be settled by a wise committee.

Of course the youngsters who have graduated the last score of years or so, may set about A. W. Sawyer, D. F. Higgins and R. V. Jones professorships as soon as they wish. They need not wait till these good men die. If they do I hope they shall have to wait another half century. We ought not to wish to keep these hard-worked men down here longer than that. And of course future classes can erect memorials to the young fellows of the faculty. Only let us older, and presumably wiser, ones show them how to do it. Now, some of us—I mean those of you—are getting on in years and there does not appear to be any time for vacillation and hesitancy. The present is just as favorable a time as we shall probably ever see. For one I feel that if even a few of those older among us, and whom we regard as leaders, were taken away, it would be difficult to put through such an undertaking, and something like this must be done. We should feel pretty cheap to meet up yonder the good men of fifty years ago, who, "from weakness were made strong, waded mighty in war, turned to light armies of aliens," and to know that while they shall have to wait another half century, we are not doing anything to help them.

Let us agitate this matter, and at next commencement at the furthest launch a carefully prepared plan to accomplish this work.

ALBERT.

Burdock Blood Bitters is a purely vegetable cure for dyspepsia, constipation and all diseases of the stomach, liver, bowels and blood.

Minard's Liniment cures Scurvy in cows.

## W. B. M. U.

### LOOKING BACK.

It is not always well to look back. There is little gain in reviewing our wounds, our sorrows, our failures and our sins; a retrospection of these may not confirm our faith or brighten our hope for the future. But it is well to look back and call to remembrance God's loving kindness "which has been ever of old." Look back to His forgiveness; His patience with our weakness; His over-shadowing care and His kindness in permitting us to serve through the closing year. "Remember all the way in which the Lord thy God hath led thee." A review of the multitude of His tender mercies cannot fail to better prepare us for service during the incoming year. Lord, if I may, I'll serve another year.

### Ministering Women.

By Mrs. James Gillies, St. John. Read at a meeting of the Ladies' St. Aid Society.

In recalling the history of the nation we are sometimes surprised to see how prominently woman has figured during all ages. Perhaps not always doing what might be styled the "great things," but invariably stepping in to do what only woman could do, and with God's blessing the result has been great. Let us for a time look at the direct service rendered to our Saviour during his sojourn here on earth, not forgetting the "Inasmuch" uttered by His own lips. It seems to me the Lord was especially tender and thoughtful of women. It was not to them the thrilling words were uttered, "Depart, my house shall be called a house of prayer, but ye have made it a den of thieves." "Woe unto you, ye make clean the outside of the cup and platter, when within you are full of extortion and excess." But listen to His words when one is brought to Him who's neither clean within nor without. "He that is without sin among you, let him cast the first stone." And again, when he sits over against the treasury and watches them putting in their offerings, and among the others comes a widow and tremblingly casts in her offering; such a little bit that we, her sisters of to-day, would think it was hardly worth the sacrifice, but perhaps might encourage her with the remark, "Every little helps." But how little we know the manner in which God measures these gifts, for He said, "That woman had cast in more than they all." Oh woe depths of love in the heart of our Saviour, that in all His greatness His eye watches the little as well as the large gifts, and will even magnify them, when it is the best we can do. For unto whom little is given, from them only little is required.

We read that at one time, Christ rested with His journey, sat down to rest, and a woman in the simple performance of a daily duty comes to the well for water, and thus has the privilege of ministering unto our Lord. Though directly we cannot do as she did, still we remember that He promised even the cup of cold water shall not go unrewarded; and He will count the kindness the same as if done unto Himself. We remember how Christ rebuked some that at one time complained that the poor were being forgotten, when a woman took a box of precious ointment and poured it upon His head, Christ, who saw the heart and understood her motive, did not condemn her, but answered the fault-finders with the reminder, that the poor were always with them. They could do them good when ever they chose. What a very great comfort it is that Jesus knows us all so well; that He sees the love within, knows the sincerity of the love and service rendered Him. Wasn't seemingly small things are recorded about women and still sufficiently great for our Master's approval.

At the home of Lazarus where our Saviour delighted to stay we find the two sisters, Martha and Mary. At one time Martha, who thought much of service, perhaps, is becoming impatient, complains of her sister Mary, who seems to have forgotten the burdens which should be shared. Christ understanding them both gently rebuked Martha with the, "Let her alone; she has chosen the good part"—sitting at the feet of Jesus—surely not because she preferred idleness. And dear sisters can we not take a helpful lesson right here. Are there not times, and prob-

ably just the present time, when individually and as a church it comes as if so much of the burden is dropped by those who ought to be shoulder to shoulder with you. And like Martha you may feel a sense of growing impotence at the idle ones. But we cannot tell what lessons God's Spirit may be teaching, even the most seemingly indifferent one. I was struck with a verse in Ezra the other night when he and his company were preparing to go to Jerusalem, they knew there were probable dangers in the way. But he says, "I was ashamed to ask help of the King of Babylon (even though there seemed to be need of it) for we had told Him that the hand of our God was for good on all that seek Him." Do we not believe the same? And if we are seeking to serve Him, can we not be urged with the same assurance Ezra had, that our God will help us?

It seems to me if I had never read any thing but the New Testament, and was a stranger entirely to what women are doing to-day for the spread of the gospel, I would expect that to the women would be entrusted the furthering of the precious message of salvation. How plainly we can see that apparently sorrowful morning when the little group of women, as soon as possible, start for the sepulchre of their beloved Lord, the one in whom they had placed such hopes. But now He was dead, and there was only this little act left that they could perform, and they take the first opportunity for doing it. The manner in which they succeeded we all know very well. But look at the change, their anxiety as to who will roll away the stone from the sepulchre is removed, only to give place to a seemingly greater trouble, for their Lord is gone. The beloved Jesus comes and the impulsive Peter, but finding not their Saviour, go away, but Mary stands at the sepulchre weeping. I have often thought through the rest of Mary's life she must have been thankful that she tarried. Of course the Lord knew how much she loved Him, but she proved to Him that she could not be happy without Him, and He gives her, what he has given every one of her sisters since that time, some service to perform for him. She did what you are striving to do. Carried the good news, "our Lord is risen, and become the first great fruits of them that slept." All hearts would have been full of sympathy for Mary if she had been prevented in any way from delivering the message to the disciples that would change not only that day for them, but all the rest of their lives. And we can hear Peter saying, "Blessed be God, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." We do not read very much of Mary, but a great deal of those who heard her message and believed it. And right here I hear our Saviour's voice saying, "Because thou hast seen that hast believed, but blessed are they that have not seen and yet have believed."

Speaking of those who heard Mary's message, and what we know of them afterwards reminds me of what I was reading not long ago. A lady had become deeply interested in missions and felt worried and annoyed sometimes that she could not do more toward sending the message to the heathen lands. But this thought forced itself upon her and influenced every act of her life. That the mission to the heathen was right at her hand, and when she saw the hungry wail she fed him, and did the very best she could for him, for only the Lord of the vineyard knew what he was raising him for, and, perhaps, some day he might tell the story as joned to have told.

May the time speedily come when each one of us may be willing to carry the message to whomsoever we are sent, and wherever we are sent, remembering that we need no go alone, for the same One who says, "Go," also says, "Lo! I am with you always even unto the end of the world."

ALBERT, Albert Co.—The Aid Society held a public meeting in the church on Saturday evening, December 9. The county secretary, Miss Fillmore, gave an interesting account of the work on the Tisbury field. Addresses were given by Rev. B. N. Hughes (chairman) and Rev. M. Johnston (Methodist). The resolutions were well received, and the church rendered suitable assistance. A collection of eleven dollars was taken up. It is hoped that the contributions will be the means of creating more interest in the cause.

LENA F. WILLIAMS, Secy.

Notes.

Will the states who sent for one of Mrs. Manning's games and wished it directed, Barton's P. O. Range, Queens Co., please let me know whether it is Queens Co., N. B., or Queens Co., N. B., I will call the friends when writing please put some of county and province.

A. E. J. DUNSMOUTH, Dartmouth, N. B.

QUESTIONS.

Joy came with bells-a-chime, And straightway happy hearts beat time...

THE OFFICE-WORK OF THE HOLY SPIRIT.

By Rev. Wm. McGrover.

"And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment."

The pronoun He, in this passage, refers to the Holy Spirit, the third person in the sacred Trinity...

Conviction in respect of sin, and of righteousness, and of judgment.

1. Conviction in respect of sin. What is sin? It is the violation of God's law...

2. What it means, experimentally, to be convicted of righteousness.

3. What is the office of the Holy Spirit in the heart and life.

4. The philosophy of this work. Unbelief ruins the soul, faith saves it.

5. Unbelief is the tap-root of the Upsa tree of sin.

6. The Holy Spirit regenerates, or more correctly, gives a death-blow to the root of unbelief.

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20. The Holy Spirit regenerates, or more correctly, gives a death-blow to the root of unbelief.

experimental and practical religion can assure us of his destruction. We may be very moral and still the root of sin...

3. What is it to be convicted of this sin? It is to have a realizing sense of being guilty before God.

4. The philosophy of this work. Unbelief ruins the soul, faith saves it.

5. Unbelief is the tap-root of the Upsa tree of sin.

6. The Holy Spirit regenerates, or more correctly, gives a death-blow to the root of unbelief.

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24. The Holy Spirit regenerates, or more correctly, gives a death-blow to the root of unbelief.

reader more and more perfect obedience to the Divine Law, made righteous in heart and life as well as justified by the imputed righteousness of Christ...

III. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

IV. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

V. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

VI. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

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X. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XI. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XII. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XIII. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XIV. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XV. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XVI. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XVII. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

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XIX. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

XX. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

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XXIV. Conviction of judgment. Not judgment to come, but judgment because the prince of this world is judged as he will be by Christ's interpretation in the life to come.

Thus the Holy Spirit convicts us of our own sin, Christ's righteousness, and the devil's judgment; by which work we are made true Christians, renouncing forever the service of the prince of this world...

The Use of Coke.

It is strange that, in these hard times, when the price of coal is a very serious item in the household expenses, more attention is not paid to coke as an article of fuel.

This is certainly true when coke is put on the fire loosely like coal, but this is not the way to put coke on the fire, nor can it be burned by itself alone.

A Bad Cold, and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it.

I have been using Ayer's Cherry Pectoral in my family for 30 years, with the most satisfactory results, and can cheerfully recommend it as being especially adapted to all pulmonary complaints.

Ayer's Cherry Pectoral Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Prompt to act, sure to cure.

Minaid's Liniment cures diphtheria. People who have tried it, say that there is no better medicine for dyspepsia than Ayer's Sarsaparilla.

The use of Hall's Hair Restorer promotes the growth of the Hair, and restores its natural color and beauty.

K. D. C. CURES MIDNIGHT DYSPESPIA. With all its attendant evils of Bad Breath, Nausea, Headache, Deafness, Rumbling in the Head, etc.

IMPORTANT -AND- UNBIASSED TESTIMONY. (Copy of Letter.)

St. John, N. B., Dec. 6, 1893. Messrs. Harding & Smith, St. John, N. B.

Dear Sirs, It gives us much pleasure to testify to the quality of SUN-LIGHT SOAP.

We consider it the best value for the consumer of any soap on the market.

Yours truly, PUDDINGTON & MERRITT.

WANTED! Nova Scotia Stamps for which I will pay the following prices:

One penny... 150 2 cents... 80.00 Threepence... 150 3 cents... 75.00

BAILEY'S REFLECTORS. Improved light reflecting apparatus for use in all cases of darkness.

THE BEST CURE - K. D. C. THE WORST DISEASE - DYSPESPIA.



Children of Mr. and Mrs. M. M. Soller, Altoona, Pa.

"When I was a Boy,"

Writes Postmaster J. C. WOODRICK, Forest Hill, W. Va. "I had a bronchial trouble of such a persistent and stubborn character, that the doctor pronounced it incurable with ordinary medicines, and advised me to try Ayer's Cherry Pectoral.

A Bad Cold, and I know of numbers of people who keep it in the house all the time, not considering it safe to be without it.

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THE BEST CURE - K. D. C. THE WORST DISEASE - DYSPESPIA.



Children of Mr. and Mrs. M. M. Soller, Altoona, Pa.

Both Had Eczema in Its Worst Form

After Physicians Failed, Hood's Sarsaparilla Perfectly Cured. Great mental agony is endured by parents who see their children suffering from diseases caused by impure blood, and for which there seems no cure.

Worst Form of Eczema for two years. We had three physicians in this time, but neither of them succeeded in curing them or even giving them a little relief.

Hood's Sarsaparilla is a standard family medicine, and would not be without it. Hood's Sarsaparilla is the most valuable medicine on the market for blood and skin diseases.

The Idea Food for Infants. One of our city papers has published an article with a small "b." none of our readers will be guilty of. We shall be glad if you can get so much well shaped for the monthly mission.

MILK GRANULES. THE PERFECT EQUIVALENT OF MOTHER'S MILK. It is the solids of pure cow's milk of the very best quality so treated that, when dissolved in the proper amount of water, it yields a product which is practically identical in composition, re-action, taste and appearance with mother's milk.

Geo. F. Simonson & Co. ARE RETAILING GOODS AT WHOLESALE PRICES. NOTE, Letters, Postage and Express Charges, over 100 packages, 1000, 2000, 3000, 4000, 5000, 6000, 7000, 8000, 9000, 10000, 11000, 12000, 13000, 14000, 15000, 16000, 17000, 18000, 19000, 20000, 21000, 22000, 23000, 24000, 25000, 26000, 27000, 28000, 29000, 30000, 31000, 32000, 33000, 34000, 35000, 36000, 37000, 38000, 39000, 40000, 41000, 42000, 43000, 44000, 45000, 46000, 47000, 48000, 49000, 50000, 51000, 52000, 53000, 54000, 55000, 56000, 57000, 58000, 59000, 60000, 61000, 62000, 63000, 64000, 65000, 66000, 67000, 68000, 69000, 70000, 71000, 72000, 73000, 74000, 75000, 76000, 77000, 78000, 79000, 80000, 81000, 82000, 83000, 84000, 85000, 86000, 87000, 88000, 89000, 90000, 91000, 92000, 93000, 94000, 95000, 96000, 97000, 98000, 99000, 100000.

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B. Y. P. U.

The initiation of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in the Bible and doctrine, through instruction in Baptist history and doctrine, through reading of selected institutions.

All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no representation are invited to representation. We request for our unity and good young people names by method. Our common bond is in the New Testament, in the full admission of whose teachings we are our common bond.

Had! '94!... It came to us what will it bring? A life fuller, richer and more thoroughly consecrated than ever before? So may it be.

Secretary Wilkins has been taking a look in on the Toronto Union. He was feeling the pulse for the '94 convention. He probably knows before he came that 'Toronto is all right'.

—We agree fully with two suggestions that are made elsewhere in this column. The Messenger and Visitor is named as "one medium of local interest." If we have any complaint it is that our young friends don't use it half freely enough.

—Yes, we do think it would be a good idea for the Young People's Society to come together in a city union. Halifax has left us clear out of sight. But now that some of the young people have begun to speak out, we judge the union is not far away.

—Monon has decided to fall into line with the regular B. Y. P. U. movement. With the largest Baptist church in the Maritime Provinces and a pastor whose heart is in the right place in regard to young people and their work, we expect to hear good things from Monon.

—One of our city papers always spells Baptists with a small "b." We hope none of our readers will be guilty of the sin. We shall be glad if our young Baptists become enthusiastic enough to spell it in bold faced capitals.

—We take it for granted that all the corresponding secretaries are so busy this Christmas season that they have no time to attend to outside matters. But we do not regret that we are not an outside matter.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubat's Select Notes.

FIRST QUARTER. Lesson I. Jan. 7. Gen. 1: 26-31; 2: 1-3.

THE FIRST ADAM.

GOLDEN TEXT.

"The section of the history included in this lesson extends over the first two chapters, Genesis 1 and 2."

INTRODUCTION. With this lesson we begin not only a new year, but a new six years' course of lessons in which we shall journey through the Bible, from the creation in the new creation, from the garden of Eden to the city of God.

One great value of this history is that it is history from a Divine standpoint, showing God's providence, His government, His love, His training, His work of redemption.

THE BOOK OF GENESIS. The book of Genesis is still a great battleground on which the combatants are contending more earnestly even than when we took up this study seven years ago.

COMPOSITE CHARACTER. It is generally admitted that the author of Genesis used a number of ancient documents in composing this book.

FOURTH. THE DOMINION OF MAN (v. 28). And subdue it. Bring it under cultivation, make it a garden, possess the earth, and be fruitful, multiply, and fill the earth.

EXPLANATORY. THE CREATION OF MAN.—Vs. 26-31: 2: 7, 21-24. FIRST. IN GOD'S IMAGE. 26. And God said, Let us make man in our image, after our likeness.

SECOND. MAN'S BODY FROM THE DUST. HIS SOUL THE CREATION OF GOD (2: 7). A more detailed account of the creation of man is given in the next chapter (Gen. 2: 7), in which is made clear the distinction between body and soul.

—Are you troubled with bad taste, belching, burning in throat? Take K. D. G.—the King of Dyspepsia cures. It is guaranteed to cure, or money refunded.

dot,—an explanation which the Bible nowhere gives, but leaves to men to discover. The most honorable derivation of man, in v. 7, favors this view.

Created is used three times in this verse, as if to put a most emphatic denial upon the theory that man's soul has been developed from lower forms.

THIRD. THE CREATION OF WOMAN. THE FATHER OF THE RACE. One of the most beautiful and striking features of the Bible is the fact that it shows the origin of man and woman.

Let us not think of the religious life as something that comes from the outside. It is something that grows from within.

Worship Through Work. Let us not think of the religious life as something that comes from the outside. It is something that grows from within.

A Family Honored of God. A sentence in a religious journal has attracted our attention. "One English clergyman has four daughters missionaries in India."

General Howard's Experience. Major-General O. O. Howard tells how, when on duty in the S. nth, a friend sent him a copy of "The Life of Hedley Vicars."

W. BAKER & CO'S Breakfast Cocoa. Unlike the Dutch Process No Alkalies. Other Chemicals are used in the preparation of W. BAKER & CO'S Breakfast Cocoa.

Baking Powder. Woodill's German Baking Powder is Pure, Wholesome and Well-Proportioned.

the photographer to photograph her husband as he sat in his chair. The photographer did his work and did it well. And when the photograph was finished and laid beside the husband's plate at breakfast it was a revelation.

the Sunday breakfast is a meal that is quite likely to be too lightly considered. The hour of dining is usually put forward on Sunday, and there is less time to prepare the breakfast.

It is therefore especially necessary that the Sunday breakfast be one that can be largely prepared the night before and quickly made ready in the morning.

A light breakfast of eggs and coffee may be sufficient in some foreign countries where there is less wear of intellectual and nervous force than in our country.

DAVID NICHOLS, Dealer in OPTICS, FRUIT, PAINTS, etc. Has all the latest and best in every particular. Tel. Co. 514.

W. BAKER & CO, Dorchester, Mass. Baking Powder. Woodill's German Baking Powder is Pure, Wholesome and Well-Proportioned.

FALL—1893. OUR TRAVELLERS are now on the road with complete lines of DRY GOODS, Hosiery, and SHAWLS.

DANIEL & BOYD, L<sup>th</sup>. TAKE THE BEST. SHILOH'S CURE. For Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee.

SACRAMENTAL GRAPE JUICE. Warranted Pure. We hold Dominion Analyst's certificate, and have appointed J. S. TURNER, 15 North Wharf St. John, N. B., our chief agent for the Maritime Provinces. HAGARD BROS.

PROFESSIONAL CARDS. Cable Address—"King." Telephone No. 618. KING & BARRS. BARRISTERS, SOLICITORS, NOTARIES, HALIFAX, N. S.

MONT. McDONALD, BARRISTER, 60. PRINCE STREET, ST. JOHN, N. B.

DR. CRAWFORD, L. R. C. P. (London, England). Late Clinical Assistant Royal Ophthalmic Hospital, London, Eng. 60 SYDNEY ST., COR. OF PRINCES, ST. JOHN, N. B.

DR. H. D. FRITZ, SPECIALIST. EYE, EAR, NOSE AND THROAT. 60 SYDNEY ST., COR. OF PRINCES, ST. JOHN, N. B.

C. W. BRADLEY, DENTIST. 100—Cm. Main and Bedford Sts. JAS. O. MOODY, M. D., PHYSICIAN, SURGEON & ACCOUCHEUR. 60 SYDNEY ST., COR. OF PRINCES, ST. JOHN, N. B.

HOTELS. CENTRAL HOUSE, HALIFAX, N. S. HOTEL OTTAWA, NORTH SIDE KING SQUARE, SAINT JOHN, N. B.

WINTER SASHES. Will keep your house warm this winter and save a large amount of fuel. Send your order to us and have them properly made and glazed.

A. Christie Wood-Working Co. City Road, St. John, N. B. J. & J. D. HOWE, Manufacturers of HOUSEHOLD FURNITURE!

NEW GOODS. Gentlemen's Department, 27 King Street. NEW Long Scarfs, Silk Handkerchiefs, Madras Scarfs, Possums, Traces, French Braces, Ring Slings, Quilted Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

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Manchester, Robertson & Allison. JAMES S. MAY, W. ROBERTSON MAY. James S. May & Son, MERCHANT TAILORS, 68 PRINCE WILLIAM STREET, SAINT JOHN, N. B.

THOMAS L. HAY, Hides, Skins and Wool. At the Old Stand, Head of the Alley, 15 SYDNEY STREET, Residence—4 Paddock St. ST. JOHN, N. B.

Messenger and Visitor.

When paid within thirty days, \$1.50.
\$2.00 per annum.
S. McE. HARRIS, Editor.
J. H. BATHURST, Business Manager.
OFFICE: 26 GERRAIN ST., ST. JOHN, N. B.

Messenger and Visitor.

WEDNESDAY, DECEMBER 27, 1893.

THE CLOSING YEAR.

With this number of the MESSENGER AND VISITOR comes to the end of the ninth year of its work in present form. The fifty-sixth of the Christian Messenger and the forty-fifth of the Christian Visitor. This denominational enterprise launched more than half a century ago, for the glory of God, by our Fathers, and continues to this day with fixed purpose to work along the lines originally projected. Looking backward for a little may now be quite in order. Time and space at our command forbids an extensive record of all we see in the past. The early faithful toilers are sleeping—resting—rejoicing in the results of their toils. Their record is on high, and with us here. Every department of our church's work has been shaped, guided and uplifted by our denominational journals. Every pastor has been helped by it, every reader has been instructed by it. None have been more sensible of its imperfections than have those on whom have rested the grave responsibilities of the management of the MESSENGER AND VISITOR. May we not be permitted to say to the Baptist brotherhood of these Maritime Provinces, "Ye also helping together by prayer for us, that for the gift bestowed upon us by means of many persons can be given by many persons on our behalf. For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, and more abundantly to youward."

At these the closing hours of the old year it is fitting that we make a careful reckoning of the past, that we may wisely enter upon the future.

Some of the wisest of our manufacturers are now taking stock and looking carefully into accounts. How would it do for us to look into our church enterprises in this way?

The past year has been one with us, as Baptists, that quite finds its parallel in the disturbed financial conditions of the commercial world. "Is there not a cause?" By a careful examination of each department of our denominational work we will doubtless find much that is undesirable, and much that by improved methods might be speedily changed for the better. In our churches and our ministry doubtless there is room for vast improvement. An extended visitation of our churches during the year has filled us with an intense desire for reform—radical and extensive—in the life and labors of our churches and their pastors.

Let us be sure that our present position, whether desirable or otherwise, is not an accident, for we as Baptists and Baptist churches have been making history. In our examination of the past and present the "search light" of heaven is a necessity. It is as well at this season of the year: most profitable for us to "think on mercies past." Surely goodness and mercy has followed us. What a magnificent record is that of the grace and mercy of the Lord? In the hearts of the saints is this written, in the annals of heaven it finds a permanent place. The closing days of the year proclaim this. Happy are we if we have ears to hear this, and happier still if we have a heart to respond in grateful praise.

To all our readers we give greetings of good will. J. H. S.

RELIGIOUS STATE OF THE COLLEGES.

The account given in a recent issue of this paper of the convention at Wolfville of the Young Men's Christian Association connected with the colleges of the Maritime Provinces has brought before our readers a subject in which they have an abiding interest. Some facts additional to those reported have come to our knowledge, which are suggestive in various ways.

At the conference there were ten representatives from Dalhousie, six from Mount Allison, two from the University of New Brunswick, two from Prince of Wales College, two from St. Martins Seminary, and 85 or more from Acadia. Thus more than fifty young men from the colleges of the provinces met to

consider how they could best promote Christian life and work among their fellow students. This speaks of an interest in religion far greater, we think, than existed say twenty years ago. At that time certainly State universities would have no such desire for Christian work as is now indicated. This is progress.

The total number of young men connected with the associations of the colleges (the association at St. Martins had not then been formed) was reported at 681, of whom 249 were Christians and 432 non-Christians. The power and influence of these 681 students is very great if looked upon as it will be seen a few years hence. For while many of them no doubt will not be very distinguished, and a number will probably abandon literary pursuits, there will be left a large number who as preachers, lawyers, journalists and politicians, will do much to mould public opinion and considerable to give character to social life.

Accordingly if they can be made reverent disciples of Christ and friends to the highest elements of righteousness a force will be set free of movement to what Christians regard as the best life available for man. With this in mind the fact that little more than a third of these young men are Christians is enough to cause anxious thought and to prompt earnest prayer. And when it is borne in mind that the power of one student over another is great, the fact that so much work is done by these religious students for their classmates gives encouragement to others to pray on their behalf.

The number of candidates for the ministry in the colleges was given as 107. Probably others will, during their course, decide to enter the pastorate. It is well understood that the character, life and labors of the ministers do much to form the religious life of their churches and of the country. And the college life of the ministers will go a long way to determine the character of their subsequent careers. If they are faithful students, honest and gentle, spiritual and devoted during their academic years, they will probably have the same potent qualities in their public duties. If they are listless, and worldly, ambitious and self-seeking in college days, no great spiritual power can be expected from their ministry. With these facts in mind our readers will need no exhortation to a renewed interest in a religious welfare of the young men now being prepared for life's great issues. May the coming winter be fruitful in the conversion of the numbers now in our universities who know not their best Friend, who, with all their knowledge, know not the way of life—the one thing needful.

Gospel Chariots.

Dr. Pierson says: "Without faithful gospel preaching genuine conversions will not result." He goes on to say that "One hundred and fifty years ago the religious and moral condition, both of England and America, was fearful; in fact, from the opening of the eighteenth century up to the period of the French revolution, Christianity was as if dead or dying." Archbishop Secker said that "An open and professed disregard for religion had become the distinguished characteristic of the age."

There is an important lesson for us to learn from such a history. There are laws to be observed in regard to the kingdom of Christ as well as to the kingdoms of the earth. Even nature refuses to reward the slothful. The sun will not plough the land or sow the seed; but if the farmer will do his work the sun will reward his labors. So it is in respect to the kingdom of God. We are to go into all the world and preach the gospel, and God will not be found wanting in applying it to the hearts of sinners.

It may be truly said that "God has blessed us as a denomination." But I ask, is God tired now? Will He not continue to bless us? Yes, if we continue to work and pray and believe, and if we grow weary in well doing He may give the honor to others. God is always ready to bless. He waits to be gracious. He may try our faith, but only to make us more earnest. It seems to me that God is trying us just now. There is a heartrending cry from "Macedonia" for help, and there is a fearful panic among the destitute churches at home. Can we "pass by on the other side?"

Our denomination has been using three grand old chariots, viz: The Foreign Mission Board, the Home Mission Board, and the Board of Education. These old chariots have been rolling on majestically for years. They have been coming to the churches for money, and the money has been used in sending missionaries, pastors and Bibles into a dark world of sin and misery; and as the result sinners have been saved and God has been glorified.

But somehow there has been a change; the wheels begin to make a scraping noise; they begin to slacken in pace, and really, I begin to think that if something is not done right away, there will be a breakdown. What is the matter do you ask? I will tell you. The demand for Baptist missionaries, for

Baptist ministers, and for Baptist education has been for the last two or three years greater than ever before. The old chariots have been trying to supply this demand, but now, the wheels refuse to turn unless they are oiled. Brethren, are we willing to oil the wheels with a little of our money? or shall we stand by and let the chariots break down? Yes or No? There is no time to lose. Suppose we give up supporting the gospel; give up this missionary work, and cause the pulpit to be silent in our weak churches, what will follow? When Israel ceased to worship God, Satan set up his throne; and it cost them ever so much more to worship Baal than it did to worship Jehovah. The Divine command is "Go." Remember that "when Rome left off fighting her glory began to fade away."

The great work for the church is to evangelize the nations of the earth, our own not excepted. And since God has given us this work to do, why do we stand with folded arms saying: "God will in His own good time save the heathen?" What are we here for? There must surely be an object in it. Christ says to His disciples, "Ye are the light of the world." "But (says a modest brother), my light is not brilliant." Listen: One solitary star shining alone in the dark night would hardly be noticeable; it would give but a very faint light; but the light of all the stars blended together transforms this world into a magnificent temple. Says a writer: "All the light that is needed for to illuminate this earth by night does not shine through one great star." God has seen fit to use all of them, even the smallest. So God wants to use all of His saints, even the weakest, in building up His kingdom.

A good sister is discouraged because she cannot do much to help on the cause of Christ. One little drop of water may fall and rest upon a delicate blade of grass without crushing or bruising it by the shock, but little drops of water, blending together as they fall and running in one course, may in time become a force so powerful as to be able to turn the massive wheel of a mill, or may become a violent stream or a mighty torrent sweeping all before it. So if the thousands of Baptists will unite in the good work, their combined efforts will, like a mighty force, turn the heavy wheels of our grand old denominational chariot, and they will roll on as majestically as ever. We understand that "God builds up worlds of atoms, and through the combination of vast forces He works His mighty will." So, I think that we may expect that God will use the same method in building up His heavenly kingdom. "Lo, I am with you," is written over the missionary church. But let a church give up this work and settle down to gratify selfish desires or to meanness, be sure that those beautiful words will disappear, and the mysterious hand will write on the wall, "Ihobab." Listen to the Word of God in the song of Deborah and Barak: "Curse ye Merax, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty."

I think I hear forty thousand voices asking: "What can we do for Jesus, and to remove the heavy burden that is bearing so heavily on the denomination, that the wheels of the old chariots may run swiftly to carry the glad tidings of the gospel to poor sinners?" Listen: "While Jesus sat at meat in the house of Simon, the leper, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on His head. She was, for a time, the subject of severe criticism. Some of the men thought that it was a waste of money. Brethren, you may give to the world and its pleasures your time, your health and your money; you may give your very soul; and thousands of human souls have been sacrificed at the shrine of Baal. But if you give a little of your money to Christ for the building up of His kingdom, for the benefit of poor perishing sinners, you will be called a fanatic. Did Christ despise the poor woman's gift? Listen: "Verily, verily, I say unto you, whosoever shall give a little of his substance for the whole world, this also shall be bathed done shall be spoken of as a memorial of her."

Now, brethren, talk will not do much without practice. The new year will soon be here. This is your chance. Let 40,000 Baptists send a dollar each to the empty treasury of the convention. Send between now and the first day of the new year, as a New Year's gift to cause that it dears to their hearts than anything else on this earth. A long pull, a strong pull, and a pull altogether will help to make a

HAPPY NEW YEAR.

Talmage says "Dreams are midnight dyspepsia." K. D. C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer. At the dinner table the other day Mrs. C. remarked that the watermelon (it being washday) had such a severe headache she could hardly hold up her head. Little Woodford, the bright little grandson of two and a half years, looked up and said, "Grandma, put on the check rein."

In Memoriam.

REV. NATHANIAL VIDITO.

At Malvern Square, Annapolis Co., N. S., on September 16th, 1893, in the home of his daughter, Mrs. Beane, whose untiring devotion and ceaseless care, linked with that of her husband and son, furnished abundance of sunshine and plenty, peacefully passed to his reward—Rev. Nathaniel Vidito. He leaves a wife, the devoted companion of 66 years, ten children, thirty grandchildren, twenty-eight great grand children, with a host of friends to mourn.

The hour of his departure was fixed close to the 88th mile-stone on the highway of life, and yet, like Moses, "his eye was not dim nor his natural force abated." His parentage was humble and honorable. His youthful days afforded no opportunity for coming the classics. He had not well learned the three R's when he heard the voice of God calling him to His vineyard. At the call he rebelled; contended he could not, would not come. For three days he neither ate nor slept. But grace triumphed, and as a little child he sat at the feet of Jesus, ready to be or to do anything for God's glory. "Go preach My gospel" sounded from above. Every where, day and night it rung in his ears. In vain he urged his reasons. Lack of qualification was not enough, for as to Israel of old God said: "Go forward." Turn back he could not; to the right hand or to the left he must not. Forward he went not knowing whither. He had not climbed the hill of literature, having only stepped up into the chariot of God, he began his public career as a preacher of righteousness. Happy for him he knew he had experienced religion, and now in the hands of God, standing on the sure foundation, he was ready to proclaim and attest full pardon and perfect peace through the blood of the Lamb.

It was in the month of October, 1829, having been baptised the previous month of March, he preached his first sermon, founded on Eph. 2: 13; and the testimony borne by a hearer was: "Before he got through he did indeed show there was a way to draw nigh." As an evangelist he labored much in Queens and Lunenburg counties, and God crowned his efforts with great success. A tour in New Brunswick, in which he followed the track of Father Anselmy, deserves special mention. A revival sprang up at every point visited. He was the first Baptist minister to preach in Lunenburg town, where he was fiercely opposed; but one with his natural temperament would not be hindered by opposition, nor did he fear, for God led the way.

In the year 1831 Father Anselmy, whose ministry began in 1809, thought himself called of God to go to New Brunswick to preach the gospel. But what would the Wilmot church, of which he had long been pastor, do during his absence? He suggested, and his suggestion was as natural as afterward it seemed strange, "Bro. Vidito will fill my place until I return." Bro. Vidito inquires, "What if the church does not wish it?" Father Anselmy could soon settle that question, and did, there and then, by a hearty and unanimous vote of the large congregation present, affirming that Father Anselmy's choice be the ruling of the church. The venerable father said farewell and departed in the providence of God, never to return. On the left bank of the beautiful St. Croix, in the Bay-side cemetery, his noble form was laid.

Bro. Vidito took up the heavy load laid upon him by the church with groans and trembling, but gaining favor and having success.

In 1832 the question of his ordination was brought to the front. "Shall he be ordained or will we send him to college?" were the questions to be answered.

Honorable Judge Johnston, in full sympathy with the fathers in the Baptist denomination, in reference to an educated ministry, said, "Bro. Vidito, go to college and I will bear the expense." The Wilmot church said, "You were commissioned to stay with us." Bro. Vidito, thinking he heard the call of God in Father Anselmy's "until I return," the 10th of May, 1832, was appointed as the day for his ordination. Accordingly Elder Manning, of Cornwallis, preached the ordaining sermon, text Col. 1: 7, last clause. Elder William Elder proposed the questions; Elder E. Masters offered the ordaining prayer; Elder L. E. Bill gave the charge; Elder W. Elder presented the right hand of fellowship, and Elder E. W. Cunningham offered the concluding prayer.

Standing now as the pastor of the Wilmot and Upper Grandville Baptist church, a regularly ordained minister, he took a deep interest in denominational work. For at least two years he paid \$30 per year helping to establish the Christian Messenger. He contributed to Acadia College, and was to the front in every important measure. He was one of four who, in 1840, held a Board meeting sitting on a knoll in Yarmouth Co., and decided to send the late lamented Bro. Buspe to India. In 1847 he and Prof. Chipman, whom

he held in high esteem, visited Digby, Yarmouth, and Shelburne counties and Prince Edward Island, forming "Mite Societies."

In 1848 these devoted men revisited P. E. Island, and also Cape Breton in the interests of Acadia College. Sometimes travelling all day without food, being refused even a bowl of bread and milk, because they were Baptist Christians and educators, spending the night in a manger or as they could, they pressed on, determined to stir up an interest in Christian education as well in the personal Christ.

For forty-three years and five months Bro. Vidito was the earnest, devoted and beloved pastor of Wilmot Baptist Church, refusing to leave it for even a more lucrative and influential position, owing to the peculiar circumstances which led him into that pastorate. However at the end of this period, the church proceeded to call and ordain to the pastorate his successor. Bro. Vidito never saw the correctness of the church's action, claiming his right to the position until, like Father Anselmy, he should go, no more to return.

It was during the writer's pastorate of Wilmot church the difficulty of nine years' standing was settled, and Bro. Vidito was again happy among the people of his early and constant love. (That associational Monday morning meeting will not soon be forgotten by the chairman, Rev. E. M. Saunders, D. D., and many others. I would it could be stated with what grand effect he afterward gave his testimony before a council at Arlington on the point of having accepted the opinion of his brethren on "Let it go," for which he said "I am not sorry." In the multitude of counsels there wasteth not wisdom.) His membership was never removed from the roll of Wilmot church, and most willingly did he labor and pray for the people who, to him, were as dear as his own children. He was a careful student of the Bible and dearly loved it. Nothing was more pleasing to him in his later years than, in the homes where he visited to discuss, explain and teach the lines of thought to him exceeding precious, setting forth for belief what ripe fruit of experience and doctrine he had gained. He was fond of visiting, and loved to preach. To him preaching was not simply declaring; it was persuading. For 64 years he had been doing this for Christ Jesus, yet on his dying bed he wished he might be able to preach one more sermon, the one he had just thought out, and that notwithstanding only a week before he had preached with force, one of his stirring funeral sermons, of which he had delivered more than thirteen hundred. He was a man of marvelous power. Nature was lavish of her gifts, and during his long life he experienced many illustrations of the sufficiency of faith. During a revival in Paradise he was warned by his physician not to enter the baptismal waters. At the peril of his life, he went and was the better. On a certain occasion on Long Island, a sister wished him to baptize her. Her husband objected, declaring if he attempted it he would shoot him. Accordingly he was at the water gun in hand, but God arrested him, and he went home to weep over his sins and to repent. On the following Sunday he was also baptised. At times he was a very Samson in the pulpit. Once he preached for the late reverend Rev. William Chipman, of Cornwallis, and as a result twenty-six were converted to God. During one of the grandest revivals that ever swept through Aylesford and Nictaux he was the Peter among the Baptist ministers of that time, preaching in demonstration of the truth and with power. Upwards of one thousand were baptized by him, and more than eleven hundred couple united in the bonds of marriage. The miles traveled, sermons preached, visits made, work done, have not been recorded by human pen, but are known on high.

Rev. Nathaniel Vidito was small of stature but vigorous and wonderfully energetic. With courage he braved the storm of life, fully persuaded in God he should surely triumph. He was the man for his time; born to lead, he always had a following. His splendid oratorical powers were used with grand effect. He studied men's motives that he might foresee their actions. He would sit for hours on the judge's bench learning to weigh subjects and balance arguments and never waxed in discussing subjects of interest. He sought to know something on all practical matters, and when he brought his mature thought, mighty eloquence and intense personality to bear upon an audience, it was like an avalanche, bearing all before it. He was impatient of restraint, and if he appeared at times dogmatic and austere, it was not his intention, but his lack of power to conceal or restrain. In his home he was gentle, kind and genial. The partner of his life idolized him, and no one could charge him with unfaithfulness. He was a personal and pungent opposer of the use of tobacco and alcoholic beverages, and when he turned his artillery against them he swept the ground.

He was a personal and pungent opposer of the use of tobacco and alcoholic beverages, and when he turned his artillery against them he swept the ground. The faithful sentinel died at his post.

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having believed, loved and obeyed the truth. We aspire to his faith and boldness. The crown of his rejoicing will shine with many stars.

The funeral services were conducted by Rev. J. T. Eaton. The mortal remains were laid away in the hallowed burial ground at Nictaux. A large number of ministers were in attendance and offered tributes to the worth of this departed father in Israel. May the Lord graciously sustain and comfort the aged and sorrowing widow, bless the children and numerous relatives and fit us all to j in the upper thicket with him.

J. T. EATON. Lawrenceston, Dec. 15.

The Seaman's Missionary.

The work of Seaman's Missionary at the port of St. John has for the past eight months been faithfully performed by Mr. A. Globe, a sterling Christian man and well adapted for the work. Being familiar with the German, Dutch and English languages, and having himself followed the sea for a time, he has a personal knowledge of the needs of seaman.

Mr. Globe does not work under any society or sect, but has undertaken the work on his own responsibility, with the help of some Christian friends, believing that the Lord will open the hearts of those interested in seamen to contribute towards his support. A report of the work done is published monthly, and a financial statement quarterly. A monthly subscription is asked for this purpose. The public can refer to the following well-known persons: G. Mitchell, S. L. Gorbell, F. S. Thompson, Charles E. Paisley, Charles L. James, Rev. G. O. Gates, Rev. Job Shenton, Mary E. Hutchison, Mrs. R. W. Crookshank, J. E. Irvine.

Mr. Globe has taken up the work laid down by the late Rev. Jas. Spencer at his death. His work consists of visits to vessels, services on board ship, in the open air, in Sailors' Rest, and Mission Room on Sheffield St.; portage, by which tracts, Scriptures and religious papers in English and foreign languages are distributed to seamen in port. An effort is now being made to provide this mission with a boat and flag. This will meet a long felt want, and we hope for its success.

Honorable Mention.

Our aged ministers who succeeded the fathers in these provinces, are nearly all departed. Whether in the active ministry yet, or only preaching as assistants and apprentices are given, they have proved themselves faithful soldiers, and now the few, whitened and bent by the struggles they have had, are bidding us farewell at every association and convention. It seems to me that to speak some words of praise and thanks to these worthy while they can receive them here, than to wait and put it all into the obituary. Of course no one knows what buckets may yet be kicked over; but I feel fairly safe in referring to those who were ordained in the forties. The father of our Convention this year is dear old Bro. Beckwith, ordained in 1832—the only survivor of the thirties—and we who were there will long remember his cheery, positive remarks made that Tuesday afternoon at St. Martins. Only nine ministers have been ordained in the forties: Aaron Cogswell, 48; D. W. O. Dimock, 41; J. C. Morse, 45; E. F. Murray, 48; A. Martell, 49; David Pines, 44; Malcolm Ross, 43; Thomas Todd, 49; James Trimble, 45. When a boy I heard Aaron Cogswell sing, "There'll be no sorrow there." In 1860 Bro. Dimock preached to me during the summer and I remember some things he said. We have forgotten his encouraging words in front of Acadia's old pillars the day I entered college. Years ago when J. C. Morse came from the Bay of Fundy and spoke on the Atlantic coast, some of us boys wondered if all the people over there were influenced by the mighty tides. But my sweetest memory of Bro. Morse is his address at the Bridgetown Convention. Bro. Murray's long service on the mountains and in the valleys of his native land makes his sweet voice, genial manner, and solid instruction well known to thousands who have spoken of him to thousands more. Bros. Martell and Todd the forty-nines are similar and different in many respects. The east and the west would tribute for these brethren: and in the extreme east and west they struck the blows which have helped to spread religious and political freedom. When in college I heard Bro. D. Pines preach in the church at his own home, King's Point, Kings Co., at close of a sermon by Rev. James Reed, and I have remembered him and regret with many others that he has not been with us more frequently in our associations and at the college classes. Dear old Bro. Ross, 50 years ago he was ordained and he has never regretted the act. How many has he baptized; how much good has he done; perhaps he has been too busy and modest to keep count. All right; the great book-keeper does all that. We need not bother, yet to tell some of these things helps to stir up others. Bro. Trimble is one of those whom it was my privilege to know intimately. His name has been spoken pleasantly by my friends and his, and latterly reverently, for he is growing old. These names are taken from the Baptist Year Book, p. p. 198-200. I notice one misprint even there—Bro. J. E. Goncher should be 1850. To the old ministers whose few representatives are still with us, it seems only fair to speak on behalf of the young and middle-aged Baptists as I say to them, "thank you for the battles you fought, for the victories you were permitted to win."

J. PARSONS. Halifax, Thanksgiving Day, 1893.

—K. D. C. cleanses the stomach and sweetens the breath. Try it! Testimonials and guarantee sent to any address. K. D. C. Company, Ltd., New Glasgow, N. B., Canada, or 157 State St., Boston, Mass.

—Miner's Liniment, Lumberman's Friend.

Correction.

In the last issue of the Messenger and Visitor "an old Baptist" good thing to say, to which seemed will do well to give a practical heed. I take the liberty, of correcting one misstatement which the writer has fallen into, illustrative of our lack of sympathy and interest in the Master's our churches in this city resented by about one hundred at the Thanksgiving cently held at the Theroacle. For our critic's comfort and credit, let me say that all our work was not represented on the Main St. had its own Thanksgiving and had an audience of twice one hundred and fifty people, and their collection corresponded with number present. The work of our churches does appear in the columns of the Messenger and Visitor. Yet there is room for improvement all the time. J. A. C.

Foreign Mission Note.

Bro. Archibald says in his October 9: "My last to you was written from Tukhal, after we had on the long tour (July 5-August 2) two months. From that time I worked twenty days, visiting and paying to them in all upw. visits. The head man of a village us both and our eight help. ner one day. While we were for its preparation, for two I preached the gospel to him as villagers who gathered. I have him for years. We besought yield to the claims of Christ; three weeks he was murdered. influence upon our help was. They and we both came to strongly the importance of immediate conversions and more earnestly and tenderly people to be reconciled unto have ground for believing that referred to above was prepared. Multitudes heard very at. Found some anxious acquit hands of all the farmers who work so often rose at 4 were in the villages two, three miles away before they left work. "At Colovalasa, four miles Kinedy road, we remained week visiting 80 villages and 45 visits. Many of these villages habitually wholly by Savana. I never been visited by Ven. Savara preacher who used to be visited by Rev. Jas. Macdonald. Found two Savara men who were acquainted with Christian many of our Christians, and coming fully out to be earning. We found multitudes afraid of us and would run in houses or into the woods a preach. In almost every case by kindness, able to gain the denance, so that in general we audiences. "Our next centre was at Pat Tekkhal, from which we visited villages and paid 46 visits to of these large fishing villages seldom, if ever, visited before. many mission books, and talking about the new religion. "From Caelbugga we visited lages, making 44 visits. Tekkhal inquires visited us listened as though they were in every word. The people of villages listened well. "Our union quarterly meeting Kinedy and Chioacole fields was Aug. 23rd. We went in fr. bugga (24 miles) on the 19th, able to render the Kinedy assistance. After profitable meetings four days we returned to Chioacole, 28th, thanking God for health privilege of hand to hand and heart work in winning friends and sin these people who are the heart of Christ although ungraded. "During the tour outlined a custom was to spend from one hours daily in Bible study and with the helpers. I sometimes loss to know which presses the most heavily, the spiritual building of the native minister state of the heathen among labor. One thing is certain blessing of God the preaching native helpers has been much Mrs. Archibald's work in the classes and among the women as the men, where we have been of great value. We are I see more fruit. "The work at the station cared for by Miss Wright. you good to see the clear joyous faces of our eighteen girls. We hope for much for since January 1st we have books on the Chioacole field of of 847. "One important feature of work is the holding of public in the towns. Usually it is secure the largest school. These meetings have been a good number of government teachers and others, and has finished with much interest. "From the above extracts it seen how our missionaries work nature of their work. These debts as to the result. God's will not be withheld. But he be a corresponding degree of

Correction.

In the last issue of the MESSENGER AND VISITOR "an old Baptist" has some good things to say, to which all concerned will do well to give earnest and practical heed.

For our critic's comfort and our own credit, let me say that all our churches were not represented on this occasion. Main St. had its own Thanksgiving service and had an audience of at least twice one hundred and fifty grateful people, and their collection for the poor corresponded with number present.

Foreign Mission Notes.

Bro. Archibald says in his letter dated October 9: "My last to you was written in part from Tukkal, after we had entered upon the long tour (July 3-August 28) - nearly two months. From that centre we worked twenty days, visiting 58 villages, paying to them in all upwards of 90 visits.

and earnestness and devotion on the part of the churches here at home. It seems hard for us to realize that this work in India is ours, and that our brethren, the missionaries, are simply doing our work in Jesus' name.

"Sixty-seven churches in Nova Scotia, not counting the churches of the African Association, have not sent in any thing to me for denominational work since the Convention. Among these are some of our 'leading' churches. True, even this is not so bad as last year, but as nearly five months of the Convention year are past it shows that many of our churches have not yet adopted the plan of giving quarterly to our denominational work.

On the other hand Springhill church has made six remittances in the new year. As a consequence half the amount assigned to them has been received. What a relief it would be to all the Boards if all the churches would send in their full proportion as the quarters go along.

Rev. B. H. Bentley desires to acknowledge the receipt of a beautiful and comfortable for coat, the gift of the church and congregation at Summerside. Three of the sisters anticipating the present low temperature called on the pastor and succeeded in convincing him that the good will and sympathy of the people were warmer than the weather of their island province.

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DEPARTMENTAL NEWS.

LOCKPORT.—This afternoon I baptized two happy converts—a husband and wife—into the fellowship of the Lockport church. ADONIS F. BROWN.

TYRON, P. E. L.—Tyron church is without a pastor since Bro. Alaby's resignation. In the meantime the pulpit has been supplied by several ministering brethren whose services were appreciated and whose visits will not soon be forgotten.

DEBERT STATION.—Last Sabbath, the 10th, was a great day for us here. Six more were baptized—James Graham, his son John, and daughter Kate—a completed household baptism and taken into the church, and not a baby. There were three other young men—True McCully, Reuben Nilson, and Henry Canfield. Others are deeply interested.

ROCKLAND, Carleton Co.—Thank you friends for your prayers. God is answering them. Since last report several very promising young people have professed faith in Christ, and still the presence of God is with us in a very special manner.

WESTPORT, N. S.—Christmas is here with its holidays, its amusements, and its reunions. But Christ! Himself is here, with His comforting presence and His life-giving power. On Lord's day, Dec. 10, and again Dec. 17, we visited the baptismal waters. The church very generously granted the pastor the month of November for a vacation, and now, much recruited, he feels thankful to God and a kind people. If the church whose pastor is showing signs of weariness in the work would deal with him after the same manner, that he might go to our beloved Wolfville or some other religious and intellectual centre, they would confer a great blessing on him and be none the worse of themselves.

BEAVER HARBOR, N. S.—During the summer and autumn several have been received into the church by letter and baptism. Also a Young People's Union has been organized, which gives promise of much good. For the last Sunday in December a special service is being arranged, which will consist of roll call and responses, reading of articles of faith and letters from non-resident members, a brief history of the church, and communications from former pastors still living. The trustees are having our church and vestry wired for electric lights, and a bell, the gift of the widow of the late Harding Chase, deacon, will be put in position in the belfry in a few days.

HAMMOND STATION GROUP.—Upham (Blueville) church has recently received one sister by letter. God has revived His own work at Sault Ste. Marie. One was added, by baptism, Oct. 11th; several others whom we expected to come forward then have their reasons for waiting a while.

LUENBURG CO. DISTRICT MEETING.—Our district meeting convened at New Canada on Tuesday, the 19th inst. Most of the county pastors were present and an unusual number of lay delegates a hopeful indication.

THE DISTRICT MEETING OF KINGS CO., N. S., met in Kentville Dec. 12th. Nineteen pastors and delegates were present from the following named churches: Kentville, Wolfville, 2nd Horton, Billtown, Canard, Cambridge and Canning. Rev. S. B. Kempton, the chairman, having removed to another county, Pastor E. O. Read was chosen vice chairman for the year. Mr. P. Freeman was appointed secretary. The reports from the churches were fairly encouraging.

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