

Messenger and Visitor.

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— AN unusually large number of communications for the paper have come in during the past week, and we are consequently obliged to hold over a number of them to another issue.

— Owing to the illness last week of the book-keeper in the MESSENGER AND VISITOR office, the labels on some papers have not been changed and some business correspondence has not been attended to as promptly as usual. These matters will now receive attention without delay.

— On the invitation of the Baptists of Indianapolis and the Young People's Societies of the State of Indiana, the Baptist Young People's Union of America will hold its annual meeting in 1893, in Indianapolis, July 6 to 9. It is expected that the gathering will be a very large one.

— The question of the "oldest church" is further discussed by correspondents in this issue. Dr. Saunders contends, on behalf of the Wolfville church, that it has equal claims with Sackville to the right to date the beginning of its history from 1763. A letter from Mr. Warren, which appeared in the Sun, of this city, in reply to some editorial comments on the part of that journal is, at the writer's request, re-printed in our columns. We are pleased to know that some interest is felt and expressed in these matters. It is desirable that all data bearing upon the beginnings of Baptist history in these provinces should be gathered and preserved. But the amount of space which the MESSENGER AND VISITOR can devote to a discussion of the subject is, of course, limited.

— Of the profit-sharing scheme introduced a year ago by Messrs. T. S. Simms & Co., some account was given to our readers at the time of its inception. Owing to some unfavorable conditions which have been met with during the year, the results of the profit-sharing to the workmen have not been as large as under more favorable circumstances. Still we learn that the trial is satisfactory both to Mr. Simms and the employees, and it has been decided to continue it for another year. The amount coming to each person is stated to be between one and two per cent. of his annual wages. The good effects of the system is seen also, Mr. Simms reports, in the greater care and interest in the work which have been inspired in the employees.

— In an article for young preachers on "Growing Sermons," Dr. Cuyler says that "the best sermons grow. The seed or root of them is lodged in the preacher's mind, and often by the direct agency of the Holy Spirit. It should always be a passage from God's inspired and infallible Word. Your divine commission is to 'preach the Word,' and whatever topic or subject should be revolving in your mind, yet the sermon on that topic should have a root in the Bible. The men who draw from God's inexhaustible reservoir of truth are commonly the men who hold out; for human brains often run dry, but the Bible never does. Spurgeon was always a close textual preacher, and that was one great secret of his perennial power. The brilliant Theodore Parker, of Boston, sometimes took his text from Shakespeare; he concocted therefrom brief essays, but they did not contain gospel enough to save a mouse."

— ANOTHER million has been added to the funds of the Chicago University as a Christmas gift from Mr. John D. Rockefeller, raising the sum of his benefactions to the institution to \$3,600,000, and, it is said, bringing the total endowment of the university up to \$7,000,000. This looks like a pretty generous foundation to start on, but still more is wanted and expected. Indeed, in view of the largeness of their plans, it is doubtful if President Harper and those associated with him would feel themselves embarrassed if another seven millions were added to those which have already been received. The expense attending the building operations, now in hand and contemplated, will be very great, and it is especially true of great educational enterprises like this that the supply of one want creates another. If Mr. Rockefeller is disposed to put a few more millions into the institution which, in a financial sense, he may be said to have created, no doubt President Harper will be able to show him how it may be done to advantage. This youngest of the universities is speedily making a name and a place for itself among the greatest schools of America. It has now 119 professors and instructors and 594 students. Of these 256 are undergraduates, 189 divinity and 166 post-graduates.

PASSING EVENTS.

WITH the great extension of the telegraph and telephone systems and swift express trains passing between all the principal cities, the ease and rapidity of communication between any railroad town and the rest of the world are now such as would have seemed truly miraculous to any past generations, and it might seem that in this respect little were left to desire. Still it is evident that the space-annihilating spirit of this age has not reached a point at which it can rest content. There is a demand for and an endeavor after swifter trains; and especially in respect to the transmission of mail matter increased speed is felt to be a desideratum. It seems not improbable that in the course of a few years, much more rapid methods than those at present in vogue for transmission of mail matter will be generally introduced. The pneumatic system of transmission has been under discussion for some time, and is now, we understand, about being tested by way of practical experiment in Philadelphia. Attention is just now being called also to an electric system which is to be tested for the transmission of the vast amount of mail matter which is now carried daily by means of wagons between the post-offices of New York and Brooklyn. The Postmaster-General has consented to this work being undertaken by the Automatic Dispatch Company. The tube or conduit which is to be employed, it is said, will be sixteen inches square, and will contain a miniature electric railway run by trolley, the current being taken from a wire between the tracks. "Each car or carrier will be made of steel wire four feet long and fourteen inches square, and will have space for 3,000 letters. Its speed will be at the rate of between 70 and 100 miles an hour. The cutting off of power, switching, &c., will be done automatically. Permission will be sought to suspend the conduit to the iron work of the East river bridge and to that of the elevated road on Adam St., Brooklyn. The company assumes all cost and risk in this experiment. The managers are confident that their system will be successful and that it will be generally adopted between all large cities." It is easy to see that the establishment of such means of communication would be of great importance to business men as well as to all who are interested in receiving or transmitting the latest intelligence from all parts of the world. With an electric conduit or a pneumatic tube, transmitting mail matter at the rate of 100 miles an hour, the people of St. John might read the Boston morning papers with a late breakfast, and a St. John merchant might dispatch a letter to New York and receive a quick return in full the information sought—all within the business hours of a single day. It is evident that the general introduction of the proposed system would, in many respects, give the towns remote from the great centres of population and trade important advantages over those which they now possess.

WE have our doubts respecting the essential morality of the methods through which in the course of a few years one man becomes possessed of many millions of dollars of property. No doubt in not a few instances, by virtue of superior sagacity and especially favorable conditions, this is accomplished through means which are open to all, and which are quite legitimate in respect to the laws of the land. But whether the laws are right and just which permit and favor the accumulation in one man's hands of so vast wealth—wealth not created by the industry and skill of the getter, but resulting from the development of the country's resources, to which the whole people contribute, is another question. In regard to this whole subject, which is coming to receive a good deal of attention at the hands of social economists, different views will no doubt obtain. And whatever view one takes he can hardly blame severely the men who have become rich through methods which the laws permit, and which have always been regarded as legitimate. It is always highly gratifying, too, to see men who by such means have become possessed of great wealth using it generally to promote the welfare of those who are in need. These reflections are suggested by the announcement that Mr. Philip D. Armour, one of Chicago's millionaires, has added to his previous public benefactions by founding, at a cost of a million and a half of dollars, a Manual Labor Institute in that city. As we understand the purpose of Mr.

Armour's proposed school, it is to place within the reach of poor boys such a practical training as will enable them to take their places as intelligent and efficient workers in the great industrial army of the country, thus enabling them not only to earn their own living, but to contribute to the general welfare. Such an aim and the spirit which inspires it are certainly worthy of the highest commendation.

THE noted heresy trials before the Presbytery of Cincinnati and New York, in which, respectively, charges against the orthodoxy of Prof. H. P. Smith, of Lane Theological Seminary, and of Prof. Charles A. Briggs, of Union, were considered, have been concluded. The charges in each case were of a similar character, but the results of the trials are different. The result in Prof. Smith's case has been his suspension from the ministry of the church, while in Dr. Briggs' case the result is acquittal. The views held by the latter are certainly not generally regarded as more in conformity with the standards of the church than those of the former. Yet Dr. Briggs is acquitted while Dr. Smith is condemned. Thus it would appear that in the Presbyterian body, what is orthodox doctrine in New York is heterodox doctrine in Cincinnati. In the Cincinnati presbytery opinion was pretty evenly divided, the vote to suspend standing 31 to 27. In Dr. Briggs' case the majorities were larger, ranging on the different charges from 6 to 24, but it is evident that, in both Presbyteries, opinion as to the agreement of Prof. Smith and Prof. Briggs with the standards of the church and with the Scriptures is very much divided. It is probable that in both cases there will be an appeal from the decision of the Presbytery to the Synod, and from the Synods also in due time to the General Assembly, so that some time is likely to elapse before the question will be finally decided whether or not the Presbyterian body is broad enough to find room within it for men who hold the views promulgated by Professors Briggs and Smith. These views, as is generally known, relate principally to the question of the absolute inerrancy of the sacred Scriptures and to the authorship of certain of the Biblical writings. In Prof. Briggs' case is embraced also the question as to the place of reason and the church as fountains of divine authority co-ordinate with the Scriptures, and that of progressive sanctification after death. There are no doubt many other scholarly men within the Presbyterian communion, as well as in other Protestant bodies, who hold substantially the same views as to the inspiration and authorship of the Bible as those for which Professors Briggs and Smith were brought to trial. A very general interest is therefore felt in these cases, as showing to what extent the Presbyterian body is ready to endorse these views. The Presbyterian church has more difficulty in adapting itself to new views of doctrine or new interpretations of Scripture than other Protestant bodies because of the greater rigidity of its standards. From the attitude which the General Assembly has shown toward Prof. Briggs, it appears likely that his case will find much less sympathy in that body than it has in his own Presbytery. There are those who believe, and the opinion does not seem improbable, that if the General Assembly shall decide that Dr. Briggs and those who hold his opinions cannot remain in the Presbyterian ministry, the result will be a disruption of the body.

RECENT accounts from Russia show that most bitter persecutions are being inflicted upon the Jews in different parts of the Czar's dominions. Six edicts have been issued, aiming to disperse these people from the towns where they are numerous, weaken their position, diminish their wealth and influence and crush out their religion. These edicts, it is said, are enforced with severity everywhere, and in some parts of the empire with the utmost rigor. Moscow, it has been an important centre of Jewish population, and the Moscow papers boast that 20,000 Jews have been converted to the orthodox faith since the beginning of 1891. In these "conversions" there is, of course, no sincerity. The unhappy people are driven to deny the faith of their fathers in order to escape intolerable persecution. They are kept under close surveillance, and if any prove unfaithful to their obligations as members of the Established church, the usual punishment is deportation to Siberia. Thousands of Jewish working people, we are told, have been driven from their employment to become beggars and wanderers. Old soldiers who wore medals for faithful and gallant service in Russia's army, are treated with as little mercy as other Jews. Merchants of the best standing are driven out with the poorest laborers, and besides being deprived of their business, are robbed of the money that is owing to them.

GENERAL T. J. MORGAN, Commissioner of Indian Affairs in the United States, is a Baptist, and has now resigned his office to become the corresponding secretary of the American Baptist Home Mission Society. General Morgan has rendered highly important service as Indian Commissioner, and judging from the expressions of the religious press, his retirement from that office is quite generally regretted by the better thinking part of the Protestant population of the country. This subject is of interest to us, since Canada has its Indian problem as well as the United States, and the system of dealing with the Indians which Gen. Morgan has been endeavoring, with a good degree of success, to carry out, appears to hold the true solution of the problem. When General Morgan entered upon his duties as commissioner at the beginning of President Harrison's term of office, the U. S. government had already adopted the policy of breaking up the Indian reservations and of allotting to the Indians land in severalty, but no adequate provision had been made to educate and fit them for the duties of citizenship. The Christian Union, which expresses

regret at the retirement of General Morgan, says in reference to his work: "The Lake Mohonk conference, one year before [his taking office] had declared itself in favor of the establishment by the national government of a public school system, to be maintained at the national expense, adequate to provide for the secular education of all Indian children of school age. To Gen. Morgan is due the credit of seizing the opportunity thus offered him of bringing the administration into line with public sentiment as thus expressed, of meeting and overcoming the objections from various Protestant missionary societies which feared that the result would be an end to government appropriations for their work and its consequent curtailment, and of meeting, without overcoming, a similar objection from men high in the Roman Catholic church. We believe that all the Protestant bodies have now officially accepted the Lake Mohonk platform in this regard, and have definitely decided no longer to ask for national appropriations for their missionary and educational work. It will be for General Morgan's successor and the administration which he will represent to secure such influence in the Roman Catholic church as shall obtain like action from that body, thus wholly separating church and state in the Indian work, leaving secular schools under government control and the religious work under the control of the various missionary bodies." Whether or not this can or will be done remains to be seen. There are many who believe that the Roman Catholics will entirely refuse to follow the example of the Protestant bodies in this matter, and that the Roman Catholic influence is so strong in the Democratic party that under Mr. Cleveland's administration the reform will not be forced upon them. Baptists, however, will recognize it as fitting and quite in harmony with their principles and history that a Baptist should have had the important part which Gen. Morgan has played in advancing this reform to its present position.

NOTWITHSTANDING the complaints of hard times in England the volume of emigration from the British Isles the past year is quite perceptibly less than that of 1891. The emigration statistics for the eleven months ending November 30, show that the total emigration through British ports amounts to 201,867, a decrease as compared with the same period of the preceding year of over 9,000. The number of emigrants from England was 127,640; from Ireland, 51,900, and from Scotland, 22,418. These numbers, we believe, include foreigners passing through British ports on their way to other countries. The decrease noted is on the part of England and Ireland. For while emigration from Scotland shows an increase of nearly 1,000, there is a decrease from England of 4,642, and from Ireland of 5,593. Most of these people have of course sought a new home in the United States, and the figures denoting the British emigration to that country, compared with those of 1891, show a corresponding decrease. The English emigration to Canada in the same period shows a considerable increase. In this connection it may be mentioned that the emigration into the Canadian North-west this year, from all quarters, has been much larger than in any previous year, nearly 37,000 persons having passed into the country by way of Port Arthur.

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W. B. M. U.

NOTO FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TIPS FOR JANUARY.
That the Holy Spirit may work mightily on our hearts.
That the Father, the Son, and the Holy Spirit, may be glorified in our hearts.
That we may be kept from sin and temptation.

It is with deep regret we learn that Mrs. Churchill's health is failing. Mr. Churchill has been at Kimey assisting in the new buildings for several months. This has necessitated the burden of the Bobbili work being placed on our sister, which has proved to be too severe a strain on nerve and brain. Mrs. C. has our united sympathy, and we pray she may be speedily restored.

"Canadian Missionary Pioneers."
This new game, by Mrs. J. W. Manning, similar to "Authors," contains twelve books of four cards, and one other card, counting two books to the player. "The Canadian Baptist Mission" card contains a short sketch of the mission and a forcible appeal for increased interest. Six of the books are the stations of the Maritime Provinces, namely:
Chicoutimi—Rev. W. F. Armstrong.....1877
Bimilipatam—Rev. R. F. Sanford.....1876
Bobbili—Rev. Geo. Churchill.....1878
Vizianagram—Rev. M. B. Shaw.....1890
Kimey—Rev. W. V. Higgins.....1892
Palcondah—Rev. J. H. Bams.....1892
The other six books are the stations of the Ontario and Quebec mission:
Cocanada—Rev. Jno. McLaurin.....1874
Tuni—Rev. G. F. Currie.....1878
Akidu—Rev. Jno. Craig.....1881
Yellamanchilli—Rev. H. Laframme 1891
Padapuram—Rev. J. A. K. Walker 1891
Veyyuru—Rev. J. F. Brown.....1891
"Canadian Missionary Pioneers" will be of especial interest to all who are engaged in mission work, particularly to Mission Bands. In addition to the recreation and amusement afforded in the game, it familiarizes the names of our mission stations, and instead of "skipping and going on" when we meet these names, regarding them as too difficult for pronunciation, the vocabulary accompanying each box shows how easily we can spell and pronounce the hardest name. We hope every Baptist family will invest in the game, and make these names household words. "Canadian Missionary Pioneers" can be procured from Miss A. E. Johnston, Dartmouth, N. S., or by writing to Mrs. J. W. Manning, mission rooms, St. John, N. B. Price 25 cents. Remember, the profits are for the mission.
A. C. MARTELL, Cur-Sec.

Extracts from Letters from the Foreign Field.
VIZIANAGRAM, Nov. 17, 1892.—Miss MacNeill writes she has a girls' school in which she is much interested. She secured the services of a Brahmin as head teacher, who was formerly engaged by the London Mission School in Vizianagram. He is a man of superior ability and has a good knowledge of English. She and Miriam, one of the Bible women, spend from 2 to 4 p. m. in the schoolroom five days per week. The first hour is spent in teaching the girls to sew, followed by an hour in Bible study, etc. Every Saturday a. m. the children are called together to review the week's Bible study. Those who can correctly repeat all the texts given through the week are rewarded by a gift of fruit, and this is of great importance to them. That the Word of God may lodge in these young hearts and show forth its fruit, is the earnest desire of their teacher. Miss MacNeill enjoys good health since the cool season set in, and she is making good progress in the language. She studies from 7 to 10 a. m., and from 4 to 6 p. m., five days per week. She is now able to go out with the Bible women and anxiously looks forward to the time when she will be able to intelligently tell those under her care the glad message of salvation through Jesus Christ.

Mrs. Shaw writes, Nov. 3: "The longer they are in that country the more plainly they see the need of the gospel being given to the Telugus. Wickedness in its depths is on all sides of them. As she realizes what the gospel story can do for them, and she being unable to speak to them in their own language, she is reminded of a tongue-tied child, or a little one unable to make known its wants."

Mrs. Moore writes, under date Nov. 17: "This weather is putting new life and strength in us. I am so anxious to get the language and to be able to talk to these people about our loving Saviour and Friend of whom they know nothing. . . . Miss Gray is very busy now superintending the work of cutting the hill down and building walls for the girls' compound. We have decided (as the girls school was not sanctioned in Vizianagram) to take the further room of the building, sometimes called the

"Rest House," but really the girls' building, and have it enclosed with a wall and give this room to the boarding girls. The room in which they are now living is only twelve feet square, and there are (with teacher Jessie and her two children) twelve occupying this room. The doctor says this is not right. I think he said the sanitary allowance of sleeping room for one person in this country was eight by six. You will clearly see the great necessity of this room being made ready for their use. We hope all may realize that it was wise to put it to this use."

Book Review.
A little volume of one hundred pages entitled "A Hundred Years of Baptist Work in Heathen Lands," by J. R. Stillwell, is before me. As the writer says in the preface, "The object in writing this volume has been to give a clear and concise account of the origin, growth and present state of Baptist foreign missions." In my judgment he has succeeded admirably; for in no other book is so much information packed concerning the subject in hand. It treats of the British, American and Canadian Baptist foreign missions, when the work began, and by whom it was carried on, and the results so far as these can be gathered. Of course the writer does not enter into details. He has had to be brief, but the volume contains just what a busy pastor wants to put his hands on at a moment's notice. It is in paper covers and is sold at 10 cents a copy—think of it! a hundred pages of Baptist foreign mission literature for 10 cents—and may be had of Rev. A. P. McDiarmid, 391 Markham street, Toronto. The postage ought to be added.
J. W. MANNING.

"Converse with the King."

Our old friend hath built a book. It was written ages ago. Turn not away, O supercilious reader, with the remark, "I know it all."—for you do not. Pity you did not. Now, do not grow angry; but look at it. Note, first, that it is simply the Word of the Eternal. Secondly, that the words of the Lord are culled out—acceptable words—and fitted to almost every case that may arise: your afflictions, your assurance, your backslidings, your best robe, and so on down to your rest and your work. A page is given to the passages that apply to the subjects, though few or more pages are lent to the most important; and a little lamp of poetry, sometimes a variegated one of the author's own trimming, is suspended at the foot of every page, throwing a mild light over it. We will hang one of these just here. It is from one of the six pages on Prayer:

"Strange that each change come in one short hour,
Spent with the one who hears and answers prayer;
That weakness, kneeling, rises with such power,
And joy and peace succeed to grief and care;
But, stranger far, that what should stay away
From Him who giveth all to those who pray."

The little manual of devotion, for such it really is, might have borrowed more from the printer's art. Perhaps we shall meet it again in a worthier dress. It is just such a booklet as a publisher of the Robert Carter type would delight to issue on amoro, fittingly bedded in the most becoming fashion. . . . But anyhow, in its plain dress, go forth to soothe and cheer, and stir to holier desire the numberless who need thee.
D. A. S.

"CONVERSE WITH THE KING," by Rev. W. H. Foster, M. A., pastor Calvary Baptist church, Brantford, Ont. Brantford Examiner, 1892, pp. 245, 35 cents.

The Missionary Review of the World for January shows that the great Evangelical movements of the age continue to have in *The Review* a watchful and enterprising guardian. The same painstaking care to cover the whole field that has characterized the magazine in the past is clearly indicated in the present number. Rev. A. T. Pierson, D. D., who is supplying the pulpit of the London Tabernacle at present, continues, as editor-in-chief, to supply the usual amount of editorial matter, and to mould the policy of *The Review*. His son, D. L. Pierson, of Princeton, N. J., is managing editor. Dr. Gracy, Dr. Gordon, and Rev. Mr. Leonard continue in their respective departments. The Department of Missionary Literature for January consists of the following articles: "Our World: a General Glance at Some Great Facts," by the Editor-in-Chief; "The Nineteenth Century One of Preparation," by Rev. Josiah Strong, D. D.; "A Century of Missions," by Rev. F. Edward, B. A.; "Dr. Pentecost at Northfield," by Rev. H. B. Hartler; "Missionary Progress in China," by Rev. John Chalmers, M. A., LL. D.; "Industrial Education of Women in Foreign Fields," by Mrs. J. T. Gracy; "Pastor-Teachers' Training," by Rev. C. P. Hard; "South America and the Papacy," by Rev. George W. Chamberlain. The other departments are full of interesting news and discussions. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$2.00 a year.

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WEDNESDAY, JAN. 11, 1893.

TWO YEAR BOOKS.

The Year Books of the Maritime Provinces, and of Ontario, Quebec, Manitoba and the North-west Territories are before us. Like all books of the kind they do not at first seem to be interesting. But their records and statistics, when closely studied, are not without suggestiveness. As we are especially interested in the work of Canadian Baptists, some comparison of the doings of Baptists in the West with our own transactions will be welcome to our readers.

Our Convention met on Saturday morning and continued in session until the following Wednesday at noon. The convention of Ontario and Quebec met on a Friday afternoon and adjourned the following Tuesday, at 4 p. m. We had ten sessions, they had fifteen. Do we give too little time to our meeting or do they give too much? Is our work as important as theirs? Have we the cause as much at heart as our western brethren? The time taken for last conference is well spent, and the gain in confidence and zeal arising from thorough examination of our policy and opportunities and duties would, we are persuaded, justify the devotion of another day at least to our Convention's sessions.

The records refer to many subjects of current interest in both sections of Canada. The Young People's Movement was, at the Ontario convention, recognized as of large dimensions. Resolutions were passed in regard to it, and one session was in charge of the Union. At this meeting addresses were made upon: "Christian Character Building," "Stewardship," "Applied Christianity," "The Young Christian's Supreme Aim," "Mission Finances and the Young People," "Cant," "Neglect of Bible Study," "Worldliness." The record says this meeting, conducted by the young people, "was one of the features of the convention, being full of life and interest from commencement to close."

Our Convention also approved the organization of the young people for active work, and various meetings were held, in whole or in part, by officers of the union. It is evident that the young Baptists of Canada are being enlisted for service to a degree unknown in past years. The outcome of this departure will be watched with more than curiosity.

For years we had a committee on systematic work in the churches; our brethren in Ontario have now appointed a similar committee. We hope they will have larger results from their attempt in this matter than we were able to obtain. We have had systems enough to convert the world; but alas, "our little systems have their day and cease to be."

Our Convention favored the introduction of the Bible into the courses of study of our denominational schools, believing that it is not the business of the state to teach religion, and that it is our duty to instruct the people in the truths of revelation. The convention of Ontario and Quebec was asked to take some action "which shall aid in giving the Bible a more prominent and positive position in the educational institutions of the country," but declined to bring pressure upon the government to force the use of the Bible in the schools, holding that the people of the country must depend upon the churches of the country for Bible teaching. The position of our brethren in the west as to the importance of instruction in scriptural truth, and as to the proper way to secure this instruction, is the same as ours; but they are practically in advance of us, for they already teach the Bible in their colleges, we believe, while we have only talked about it.

We of the Maritime Provinces have frequently been warned of the danger of neglecting religious instruction in the family, and our Ontario friends have the same anxiety. They therefore urge upon their people "the observance of family worship and the religious training of their children."

The following resolution, taken from Ontario's Year Book, is very like what we hear of our own gathering: "Resolved, that in view of the self-sacrificing love of our Lord Jesus Christ, and the fact that the law of discipleship is loving

conformity to His example, we affectionately urge our people to cultivate more earnestly the Christian grace of self-denial in every possible way, but especially in the way of refraining from expending money on things that are either quite profitless or positively harmful, that the means may be forthcoming for meeting the increased demands of the work to which God calls us."

The conventions agree in their action on temperance and prohibition. Baptists are united on this subject. The Baptists of Ontario seem to take a greater interest in public affairs than our people exhibit. They passed a resolution, designed to "impress upon the pastors and churches the necessity of emphasizing honesty in all their relations of life, and particularly the duty of churches to discontinue, both by voice and vote, immorality in public life wherever found." Perhaps, however, their public men are not so good as ours.

They seem to resemble us in their failure to keep all their good resolutions. For instance, they promise to aid in collecting the money they had already pledged for Manitoba which should have been collected before. They pledge \$5,000 in addition, for this year. They pledge themselves anew to the work at Grande Ligne.

In all these matters it will be seen that our brethren are one in spirit, aim, and effort with us. They have not yet attained their full growth in all good qualities, they say, but they are following after the excellent things. They are seeking to present the Gospel to the people in its purity and to establish and maintain churches of the New Testament type. Their doctrines are ours and we can do our work more enthusiastically by remembering that our brethren are our fellow laborers. Other points as to our work and theirs may be treated hereafter.

THEIR WORKS DO FOLLOW THEM.

At a New Year's conference which it was our privilege to attend in one of the churches of this city, we remarked as one of the most pleasing features of the service the frequent and affectionate allusion of those who spoke to some who had taken part in similar services in other years, but are now numbered among the departed. Some of these had been pillars in the church, and it was recalled how they had labored to promote its interests and the cause of Christ. Others had been less prominent in the work of the church, but their names and their works were held in affectionate remembrance. Some in one way and some in another had given expression to their love of Christ and His people, and their desire for the salvation of men. Some had possessed wealth which they employed to edify their brethren and to persuade sinners to accept the Saviour, and some who did not possess these gifts had still been able to render service to Christ and to the church which caused their names to be remembered with gratitude.

Concerning the testimony was that his words had been few, yet everybody had felt the genuineness of his Christian character, and many recalled how through a peculiarly hearty and sympathetic grasp of the hand he had managed to express so much of good-will and brotherly affection.

There are some suggestions here which may, we hope, be helpful. It is well not to ignore the past and those who have lived and labored before us. It is helpful to ourselves, as well as honoring to them, to recall the record of their faithful lives. No small part of the value which the Bible has for us is in its record of the lives and labors of those who, in spite of human infirmities and failings, were yet enabled to live to the glory of God, Christian biography, if only it is truly and wisely written, is greatly helpful to the believer. No one in this Christian land can measure the blessing which has come to him from the touch of strong and faithful Christian lives upon his own, and from the influence of those who have immediately preceded him. It seems to us, therefore, a good and commendable thing that, on such an occasion as that we have alluded to, a church should call to mind those men and women whose honorable lives and faithful services have been full of help to their brethren, and who, being dead, are yet speaking through the gracious influences which live on after them.

It is well, too, that we who are living in the world to-day should consider that we are living, not for ourselves alone, or for the present, but for the future and for those who shall come after us. "The evil that men do lives after them," but the good is not "interfered with their bones." What Christians of this generation are doing will affect the generations to come. It is a serious question for one to ask himself, but it is certainly well that each Christian man and woman should face it: When my life comes to be stripped of all mere profession and pretence, and its results are truly known, what will they be? Will my life be found to be a thing of real value to those who are living with me and to those who are coming after me? Will

Another Oldest Church.

In the MESSENGER AND VISITOR of the 21st December, the Rev. W. H. Warren states that no Baptist church in the Dominion of Canada is as old as that of Sackville, N. B. He does not attempt to show that there has been an organized church since 1763. At one time, after the removal of the body of the church to New England, there was but a remnant left on the ground. When revived and re-organized it was composed of both Baptists and Pedobaptists. Again it went down, and another re-organization took place.

A places at the history of the Wolfville church does not sustain Mr. Warren's contention. In the Baptist Magazine, November 1, 1828, the Rev. Charles Tupper writes: "It appears that there were very few of the Baptist denomination among the first emigrants by whom this province was settled after it was taken from the French and ceded to the British. There was, however, a small number among those who came from New England, one of whom, Mr. Moulton, was a Baptist minister, who was probably the first that preached in Nova Scotia. He began to labor in Horton (now Wolfville) about the year 1763, and his exertions were crowned with success. A church was formed, consisting of Baptists and Congregationalists."

Gardner's History of the Town of Wales, Mass., contains the following memorandum: "The Rev. Ebenezer Moulton was among the primary settlers of this town; came hither from Salem about 1728; was then married and had one child. He made his settlement on a place elsewhere in this record described as the 'Oliver Wales Tavern Stand,' and was the primeval occupant of that place and cultivator of its soil. He was of a religious frame of mind, an ardent and somewhat enthusiastic disseminator of the Gospel ministry, and set out the church here as their pastor and guide in spiritual matters. He filled the pastorate of this church more than twenty years, or till 1763; then he went to Nova Scotia. He was absent from here a number of years, during a part of which he has been reported to have officiated as chaplain of the British navy. Near twenty years after thus going herefrom, he returned, having buried his consort in his absence, and in a little time he died and was buried close to his farm here in 1768 he took his family with him, after which none of his children ever returned hither, at least not to make a permanent or lengthy stay. In the above sketch is the omission of one fact in Mr. Moulton's history. On one occasion, at the close of one of his earnest and enthusiastic discourses in the town of Sackville, he was arrested and thrown into prison for a brief term as a religious fanatic or heretic, a promoter of sedition and disturber of the public tranquility. The persecuting spirit was then exhibiting a ramp."

Confirmary of this is the account given by Dr. Benedict by the Rev. Edward Manning, and an entry made in the Yorkmouth church book by the late Rev. Harris Harding.

All this goes to show that a church was organized at Wolfville in 1763, and was as much a Baptist church as the Sackville church was at times. Both of them were revived by the preaching of the Rev. Henry Alline.

The Wolfville church has had more than a hundred years of clear history as a Baptist church.

This is not all. In 1760 the Rev. John Sutton, a Baptist minister, came with Shubael Dimock and family to Newport, baptized Daniel Dimock, Shubael's son, and many more. The Dimocks, both father and son, preached the gospel in the Newport region where they were settled, and many were converted and baptized.—See Dr. Cramp's History, page 521.

All the Maritime Baptists should feel indebted to the Rev. Mr. Warren for his labor in collecting material and in writing the history of the Sackville church.

The Rev. Ebenezer Moulton was the ancestor of the widow of Senator McMaster. I had from Mrs. McMaster herself. I have done what I could to collect information concerning Mr. Moulton, but am indebted to Mrs. McMaster for the extract from Gardner's "History of Wales, Mass.," as now published in January number of McMaster University Monthly as a footnote to a sketch of the life of Mr. McMaster, by Dr. Rand. E. M. SANDERS.

REV. J. H. McDONALD was remembered on Christmas by the people of Salem, who presented him with a fur coat. On New Year's he was presented by the people of Amherst Point, with a purse containing \$53.28.

ACKNOWLEDGMENT.—On entering the pulpit of the Baptist church at Mira, C. B., on Christmas morning, we were made glad on finding an envelope addressed to us from Santa Claus, containing the sum of \$5.00, for which we desire to express our many thanks to this Santa Claus of Mira. WM. WETMORE.

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Sackville Baptist History.

The following letter, addressed to the editor of the Sun of this city, appeared in that journal last week: "Sir.—The fairness of your editorial comments upon my historical sketch of the Sackville Baptist church is at once conceded. You have very properly pointed out what appears to be the weak link in the chain of evidence in support of the seniority of the church as compared with other provincial churches of the same denomination. You demand clear proofs of the continuity of the original church in active effort in an organized capacity up to the year 1799, when Joseph Crandall was ordained. Such a demand in relation to churches of more recent date, and situated in more favorable circumstances, would not be unreasonable. But when we are tracing out the history of a pioneer church, constituted at a time when not a church or clergyman of kindred faith was to be found in the land, it seems but fair that we should not press too rigidly these tests of active, organic continuity. Even in more recent years, churches which have been without pastors for a length of time, have so far degenerated as almost to lose their viability, and yet they have become revived and renewed. But at a time when scarcely a preacher of the same faith could be found, and when spiritual matters reached a low status, we must not be too hasty in saying that a struggling pioneer church became disorganized or lost its viability. Benedict was mistaken when he stated that all the members of Nathan Mason's church returned to New England. Under this entirely erroneous conception, he supposed, of course, that the original church ceased to exist at Sackville. And his successors in the line of church historians have partially copied this error. The truth is that more than two-thirds of the members remained at Sackville. For a time they had the privilege of pastoral supervision. We can trace their history to at least 1781. From this time till the coming of Joseph Crandall no very satisfactory records of their doings can be found. But then it is certain that these Baptists—these Baptist church members—continued to reside at Sackville. Family tradition, the census records, and the old church lists demonstrated this fact. Mr. Crandall speaks of meeting these "saints," so do Elder Chipman and Joseph Dimock. Some of these saints had been "long slumbering;" some had backslidden in the absence of proper watch-care; but they were still enrolled on the list of the original church, and under the faithful labors of Joseph Crandall they became revived and reorganized. You see plainly that a community of Baptists have resided in Sackville in unbroken succession from the time of the New England immigration to the present moment. This community was organized as a church; it passed through various and trying vicissitudes. Its members were reorganized by a council in 1799. In 1800 it had again become so weakened as to necessitate a sort of reconstruction, as we learn from extant records. In 1821, when Rev. S. McCully came to assume the pastorate, he found the church so scattered and demoralized that he invited those who were loyal to the Master to renew their covenant of allegiance, whilst a number of the unfaithful were dropped from the list, and the church was practically reconstituted. Again, in 1836, the church was split into two hostile factions, each claiming to be the church. This continued for nearly half a century. But in 1883 they became reunited. In their present capacity I claim that they can fairly trace their historical origin as a Baptist community, and even as a church, back to the year 1763. It is cheerfully admitted that their condition between 1781 and 1799 was that of weakness and obscurity. But they were still members of the original church, and as such were reconstituted in 1799.

My claim is stated in a single sentence: A Baptist community, organized as a church in 1763 by Rev. Nathan Mason, has, in unbroken succession, resided in Sackville down to the present time, forming from the first the constituent element of what is now known as the Sackville Baptist church. We are not particularly careful about the honor pertaining to this matter; but after very painstaking study of the subject, under conditions more favorable than those of historians who have preceded me in this line, I confidently challenge successful contradiction of the facts here stated. W. H. WARREN.

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REMARKS. The second quarter will close with this month. Several churches have not been heard from. Please hurry up, brethren; the needs of the board are great. A. COBURN, Treas. for N. S.

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DENOMINATIONAL NEWS.

per Rev. J. W. ... [Text about denominational news]

WILMINGTON, VERMONT.—We are thankful for the presence of God in our midst.

NORTH SYDNEY is without a settled pastor. Mr. J. B. Champion has been supplying for a few weeks during the Christmas holidays.

ST. STEPHEN.—We were privileged to begin the New Year with baptism; a promising young lady was the candidate.

TABERNACLE CHURCH, ST. JOHN.—The new year opened auspiciously with the pastor baptizing three persons on Sunday evening, Jan. 1.

MILTON ADDISON.—We held a few special meetings in the new church at Allston last month.

WOODSTOCK.—Rev. J. W. S. Young sends the gratifying intelligence that the good work is still quietly progressing in Woodstock.

LIVERPOOL.—On the evening of the 26th ult., our people gave the Christmas cantata, entitled "Santa Claus."

WESTPORT, N. S.—We have not reported ourselves to the Messenger and Visitor of late because we had no special news to communicate.

PARADISE, N. S.—Since the 25th of October last, we have been in the third year of our service with this church.

GUYSBORO, N. S.—The year which has flown so swiftly has been with us one principally of sunshine.

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step in advance in undertaking the support of a pastor for herself.

WILLARD P. ANDERSON.—We held a few special meetings in the new church at Allston last month.

WOODSTOCK.—Rev. J. W. S. Young sends the gratifying intelligence that the good work is still quietly progressing in Woodstock.

LIVERPOOL.—On the evening of the 26th ult., our people gave the Christmas cantata, entitled "Santa Claus."

WESTPORT, N. S.—We have not reported ourselves to the Messenger and Visitor of late because we had no special news to communicate.

PARADISE, N. S.—Since the 25th of October last, we have been in the third year of our service with this church.

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Lame Horses.



FELLOWS' LEEMING'S ESSENCE

Spavin, Ringbone, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

PRICE 50 CENTS.

RIVER HEBERT.—The Mission Band of River Hebert Baptist church gave an entertainment on the evening of the 1st ult.

GREENFIELD.—We are happy to state that the work of the Lord still prospers among us.

HALIFAX, N. S.—The many friends of Rev. W. E. Hall and family will regret to learn of the severe illness of his amiable daughter Mabel.

PERSONALS.—We are sorry to hear that Rev. E. Hopper is prostrated with illness at Hampton.

NOTICES.—The annual reports of the W. B. M. U. have been sent to the W. M. A. S. of New Brunswick.

THE next session of the Queens Co. N. B. quarterly meeting will be held with the 2nd Cambridge church, Narrows, on Friday, Jan. 18th.

THE next session of the Digby County conference will be held in Digby town, commencing Jan. 16th, at 7:30 p. m.

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Marriages.

SUTHERLAND-BALILEY.—At Westport, Nov. 24, by Rev. C. B. Burgess, Arthur W. Sutherland, to Lois B. Bailey, all of Westport.

BROWN-SCOTT.—At Alma, Albert Co., N. B., Dec. 24, by Rev. S. C. Moore, David A. Brown, of St. Martins, to Alice Jamina Scott, of Markhamville.

ANDERSON-CRAWFORD.—At Sackville, on the 25th Dec., by the Rev. W. H. Warren, Hedley F. Anderson, to Annie Crawford, of B. Sackville, West Co.

DICKSON-MILLER.—At the Baptist parsonage, Port Hilliard, by Rev. J. E. Tiner, John H. Dickson, to Miss Maggie Mills, both of Sonoro, Guysboro Co., N. S.

WHEATON-CARLESTER.—At the Baptist parsonage, Springhill, Dec. 31, by Rev. E. B. Smith, Andrew Wheaton, to Mrs. Sarah Carpenter, both of Springhill.

CORNET-FLETCHER.—At the residence of James Thompson, Five Islands, Dec. 28, by Rev. C. P. Wilson, Noble A. Cornet, to Emma J. Fletcher, of Debert.

SAUNDERS-BOONER.—On Dec. 24, at the residence of Harry Saunders, Port Woodstock, by Rev. J. W. S. Young, Frank Saunders, to Ada May Boones.

MCLENNAN-KEMPTON.—At Brookfield, Queens Co., N. S., by Rev. D. H. MacQuarrie, B. A., Allen McLennan, to Hattie E. Kempton, both of Brookfield.

BAIRD-MCCULLY.—At Onslow, Dec. 28, by Rev. M. W. Brown, Crawford P. Baird, of Belmont, to Isabel, eldest daughter of Caleb McCully, of Onslow.

MILLER-OSNER.—At Marryat's Cove, Dec. 28, by the Rev. N. A. McNeill, Rupert W. Miller, to Mrs. George S. Osner, of Chester Basin, Lunenburg Co., N. S.

PEREY-TEED.—At the home of the bride's mother, Dec. 14, by Pastor C. H. Haverstock, Edward E. Perey, to Estelle N. Teed, all of Fogwash Junction.

When I was 4 or 5 years old I had a scrofulous sore on the middle finger of my left hand, which got so bad that the doctors cut the finger off, and later took off more than half my hand.

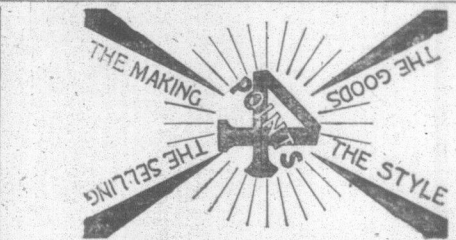
Work all the Time. Before I could do any work, I know not what to say strong enough to express my gratitude to Hood's Sarsaparilla for my perfect cure.

ENLARGEMENT OF THE LIVER, Disposed by the best Physicians, CURED. GENTS—My father died of Consumption of the Liver, many in my family have died with this disease.

BETTER THAN GOLD. The day before I commenced the use of SKODA'S REMEDIES, I had two different Physicians call upon me.

ROCKY MOUNT, N. S.—The year which has flown so swiftly has been with us one principally of sunshine.

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FOUR POINTS. That interest every buyer. The Goods—we sell only known qualities. The Style—we order nothing but the latest. The Making—every garment stands the closest scrutiny.

R. W. LEETCH, New Royal Clothing Stores, 47 KING ST. & OPP. GOLDEN BALL CORNER, ST. JOHN, N. B.

The Karn Organ and Piano. STILL THE UNIVERSAL FAVORITES. Excel all Others in Tone, Touch, Durability and General Excellence.

D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

Advertisement for Short's Dyspepticure, featuring a portrait of Mr. Geo. W. Turner and text describing the medicine's benefits for stomach troubles.

SAVE YOUR WRAPPERS. To the lady sending us the most "Sterling" wrappers from August 1st, 1892, to August 1st, 1893, we offer the following Cash Premiums, viz:

- First, - Fifty Dollars in Gold. Second, - Twenty-five " Third, - Fifteen " Fourth, - Ten Dollars "

Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

WILLIAM LOGAN, ST. JOHN, N. B. FURS! FURS!

SHOULDER CAPES, STORM COLLARS, BOAS and VICTORINES. Ladies' Sacques, Men's Coats, Fur-Lined Cloaks, Robes.

D. MAGEE'S SONS. JOHNSTON'S FLUID BEEF THE GREAT STRENGTH-GIVER

The most perfect form of Concentrated Nourishment Stimulating, - Strengthening, - Invigorating

Advertisement for Surprise Soap, featuring a large illustration of the soap box and text describing its benefits.

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

SKODA DISCOVERY CO., Wolffville, N. S.

THE NEW YEAR LEDGER.

I said one day a year ago, I wonder, if I truly love, Of days I smiled, and days I wept, If good, or bad, would biggest moment, When I made up the year's account...

NELLY MOSTYN'S GRIEVANCE.

"I must work in my own way, or I won't work at all," Nelly would assert in a decided way which effectually checked all remonstrance...

"That is the trouble, Nelly, you are just a little too dominating," ventured the young pastor, Maggie.

"For my part, I am heartily tired of charitable organizations of every description, and should be glad never to hear anything more about them.

An Incident in the Life of Alexandre Jean Boucher.

On a beautiful summer day there was a festival in the Prater of Vienna—one of the most public resorts in the world, a wood about six miles long.

A Practical Lesson.

"No, I do not see what right you have to talk about me as if I were a public nuisance. I believe you are right, there are too many drink-shops, and that's a fact."

Little Things.

Young people in beginning life are apt to be impatient of the first little steps that apparently make no advance, forgetting that seeming "trifles make up the sum of life."

For Scrofula.

"After suffering for about twenty years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result."

Catarrh.

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."

Rheumatism.

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have had a spell for a long time."

THE HO.

The habitual use of much more beneficial people are aware of, familiar with its virtues, known many men and women have been cured of their ailments by its use.

Advertisement for Ayer's Sarsaparilla, featuring the text 'AYER'S Sarsaparilla' and 'THE HO.' along with various testimonials and product information.

Advertisement for the Intercolonial Railway, including the heading 'Intercolonial Railway' and '1892. WINTER ARRANGEMENT. 1893' with detailed train schedules.

Advertisement for Western Counties Railway, including the heading 'Western Counties Railway' and 'WINTER ARRANGEMENT' with train schedules.

Advertisement for 'This Baking Powder' by 'WAGGELL'S GERMAN', including the heading 'This Baking Powder' and 'WAGGELL'S GERMAN'.

NEWS SUMMARY.

Mr. J. Israel Tarte has been elected M.P. for 1.1st by a majority of about 50. In the division elections at Toronto, Fleming was re-elected mayor, receiving 11,536 votes, against 8,413 by Sheppard. The government candidate for North Hastings, Minister Bessie's late constituency, has been elected by a majority of about 400. By overwhelming majorities the citizens of Ottawa voted bonuses of \$150,000 to the Ottawa and Parry Sound railway, and \$75,000 to the Kingston, Smith's Falls and Ottawa.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Yale Baking Powder ABSOLUTELY PURE

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Especially by the use of that reliable specific, Hall's Hair Renewer. The ten-year-old boy, Arthur Phinney, who confessed to setting fire to a barn near Amherst, has been committed for trial before Judge Morse, it being the intention of the authorities to get the boy sent, if possible, to a reformatory.

The commission to investigate the waters contiguous to the United States in Canada is complete. Dr. Wakeham will act for Canada and H. Rathbun, of Washington, for the States. R. N. Vennings, of the fisheries department, will probably be appointed secretary of the commission. Dr. McEachern, lately arrived from the territories, says the winter so far has been a severe one for cattle, there being about eighteen inches of snow on the prairie. He also reports that about one hundred families have migrated from Michigan to the Canadian North-west the past season.

The death of Jay Gould has revived the rumor that another effort is to be made to list the Western Union Telegraph on the London stock exchange and that the Montreal is to be consolidated with the Western Union, which would give the latter additional prestige in London. The Montreal Telegraph controls the franchise of the Canadian railroads except the Canadian Pacific. If the deal is put through four millions of Western Union stock will be given for two millions Montreal Telegraph.

The Grand Jury of New York, on Friday, brought in presentments and indictments against 30 members of the boards of aldermen and supervisors for extravagant expenditures in the recent Columbian celebration. Major James P. Frost, financial editor of the Boston Globe, and one of the most widely known journalists in New England, died suddenly at 3:30 Friday morning, of heart trouble. Frost was born in Boston in 1856. He was apparently in his usual health up to the hour of his death.

Hawker's Liver Pills cure all stomach ills. They assist digestion, regulate the bowels and liver, tone the stomach and purify the blood. Hackmore cures colds and coughs. It is reported that sugar has gone up in price from 12 1/2 to 15 cents per hundred pounds. The former increase is on granulated, and the later on yellow. The shortness in the prospective supply of the cane is the cause. It is estimated that there will be 140,000 tons less raised in beet root, and there will also be a diminution in the supply of cane sugar.

SHILOH'S CURE. KLABE PIANOS. The Recognized Standard of Modern Piano Manufacture.

RHODES.—At Dartmouth, on Dec. 25, Benjamin Rhodes, aged 74. Our broker was conveyed at the age of sixteen and joined the New Germany Baptist church in 1842, the year of its organization, and for many years served as deacon of this church. The church in which he so faithfully labored for fifty years now mourns their loss, and sympathize with his aged wife and six children who have suffered the loss of a good husband and loving father.

COBB.—At Amherst, Dec. 20, last, Eunice, relict of David Zinba B. Cotten. Mrs. Cotten had been preceded to the eternal world by her three sons, two of whom were literally lost at sea. Her surviving daughters are in California, but their place was filled by Mrs. D. F. Quigley and wife, who kindly ministered to her in her declining days and smoothed her dying pillow. When in her old age her surviving son, W. F. Cotten, Rev., and shortly after Mrs. John Parsons, the called away, 16, of year-old only she was left. She has now probably reached that stage of existence when these mysteries can be cleared up.

COBB.—At Cambridge, Mass., Jan. 1, of typhoid fever, W. Beecher Corey, aged 80, seventh son of Rev. W. T. Corey of Haverlock, N. B., and brother of Rev. C. W. Corey, late of Bridgetown, N. S. Bro. Corey was a member of the graduating class in the College of Physicians and Surgeons and gave promise of a brilliant career. The funeral services at the residence of Mrs. A. S. Corey, Cambridge, were conducted by Mr. C. A. Eaton, of Newton. This is the first death in a family of nine, and will be her last. She was born in 1812. For the past twenty years her home has been with Mr. Phinney. She was twice married. By the second marriage one son, William F. Chute, now of Lynn, Mass., survives her. She was of quiet and dignified disposition. The funeral services were held at the residence of Mr. Phinney on Saturday the 29th inst. at 10 o'clock. She is survived by her husband, her two sons, her daughter, and lastly Mr. Chute.

MORSE.—At Oxford, Dec. 29, Samuel G. Morse, barrister, in the 84th year of his age. For many years he held the office of registrar of probates and clerk of the court in the county of York, N. E. In politics he was a staunch Liberal, highly esteemed as a man of integrity and uprightness. Some few years ago he retired from public life and settled in Oxford, N. S., where he lived in the enjoyment of the evangelical life, broad enough to recognize truth and righteousness in all who professed faith in Jesus and lived Christian lives. During his last illness of some four weeks, he was wonderfully sustained with, and happy in, the consciousness of his acceptance with God through the merits of his Saviour. He was an overcoming faith which cheered his dying hour. At his own request the funeral services were conducted by E. C. Corey, pastor of the Baptist church, assisted by Rev. Joseph Gaetz, Methodist, and the Rev. Mr. Wilson, Episcopal. We tender to his sorrowing widow our heart-felt sympathies and prayers, who, with numerous relatives and friends, fondly cherish his memory.

CLARKE.—Deacon Richard Clarke, of Bear River, Annapolis Co., N. S., died on the 23rd December last, after much suffering for several months, aged 68 years. In 1842 he revived his unusual power and extent was enjoyed by the church at Bear River, then under the pastorate of the late Rev. H. Saunders. In the early months of this year Bro. Clarke was brought out of darkness into the light and liberty of the sons of God. "Immediately he conferred not with flesh and blood," but with promptness and with all his heart he accepted the fellowship of saints. In this high and holy companionship he continued with fraternal love and fidelity for more than half a century. In the early days of his Christian life we remember him as a leader of the young people's prayer meeting; and as life advanced he came to the front in all the labors of the church of Christ. For this position he was well qualified by the frugal, industrious habits of his early life, a sound judgment and quite an extended experience in business relationships. From the first to the last of his Christian life he drew largely and joyously from the Word of God. Bro. Clarke was sound in the faith, loyal to Christ and humble in His service. At eventide it was light with him. It is doubtless brighter now. On the circle of his loved ones and the church he may the benediction of the Divine One abide.

—Sick headache? Beecham's Pills.

DUMPING OUT SALE. MEN'S REEFERS

- All marked down in Plain Red Figures: Our Best Nap Reefer, all-wool lined, was \$11.00, is now \$8.75. Our Best Melton Reefer, all-wool lined, was \$10.00, is now \$7.90. All-Wool Melton Reefer, all-wool lined, was \$9.75, is now \$5.90. Nap Reefer, good heavy material, double lining, was \$4.25, is now \$3.90. Nap Reefer, old stock, but well kept, good as new, was \$5.50, is now \$3.75. A Good Nap Reefer, our own make, wool-lined, was \$8.00, is now \$6.50. A fair rough-and-tumble every-day Melton Reefer, was \$5.50, is now 4.75.

All these are new stock, this season's goods, except one lot. SCOVIL, FRASER & CO., Cor. King and Germain Sts., ST. JOHN, N. B.

Partners TAKE NO OTHER. IS THE BEST. EMULSION

HALL'S BOOK STORE, Fredericton. BAPTIST HYMNALS, SABBATH-school Libraries, Paper Cards, Gospel Hymns. Headquarters for School Books, Sheet Music and Music Books.

The Great Church Light. Filling the rooms of your house with the brilliant, cheerful, clean, and safe light of the Great Church Light.

JOHN LOCKITT, Bridgetown, AND J. B. CHUTE, Berwick, KEEP THAT POPULAR BREAD FLOUR.

GOLDEN EAGLE. FROM NOW until Christmas Week we will give away (free by post) with each letter order for our Ladies' \$1.00 four-button French Kid Gloves, a lady's or gentleman's handsome SILK HANDKERCHIEF as a Christmas gift. Both are acceptable.

NASAL BALM. It is a certain and speedy cure for all the ailments of the nose and throat in all its stages. SOOTHING, CLEANSING, HEALING.

GATARRH. NEVER FAILS. CURES COLIC, HEADACHE, AND GATARRH. It is a certain and speedy cure for all the ailments of the nose and throat in all its stages.

DYSPERSIA FLOUR. An Special Diabetic Diet and Baking Crystals. UNPAKED IN 40 LBS. OR 20 LBS. CANS. Circulars and Baking Samples Free. Write Farwell & Bibles, Waterbury, N.Y., U.S.A.

Chase's LIQUID GYE. STRONG-HANDY-DURABLE. Sends everything that Gie will need. Small packages for household use. Special grades for Manufacture. Don't Forget "CHASE'S." Sold by all Druggists, Stationers and Hardware Dealers, or sample by mail for 10 cents. GIE & CO., MONTREAL.

W. H. FAIRALL, Dry Goods Importer, No. 18 KING STREET, ST. JOHN, N. B. OTHER GLOVES. Men's Kid \$1.24, Boys' Kid \$1.00, Boys' Chambray \$1.00, Girls' Chambray \$1.00, Girls' Kid \$1.00.

FURS! FURS! FURS! THESE indications are for colder weather. Send along your FURS and have them made up in the leading styles. Ladies' Sealhairs, Beavers and Alpacas. Ladies' and Gent's Fur Gloves and Mitts made to order from finest materials. Boxes lined and trimmed. All orders for Fur work promptly attended to, and done on the premises at short notice.

W. B. THOMAS, Manufacturing Furrier, 48 Barrington St., Halifax. Save \$49 on your ticket to California. Great Central Route Overland Excursions. PERSONALLY conducted Tourist Excursions to and from Toronto, Utah, Portland, Oregon, and all Pacific Coast points leave Boston (Boston and Albany depot) every Thursday, 2 p.m.; arrive at San Francisco Tuesday following. Rates, steep as car tariffs, furnished on application to your nearest ticket agent, or to F. B. HICKMAN, Manager, or to J. A. S. SMITH, Assistant Manager, 5 State St., Boston.

SKODAS' OINTMENT, the Great German Skin Cure, and finest Cosmetic made. Removes Blackheads, Pimples, etc., and is by magic, 5 oz. tubes in elegant cartons 50 cts.

THE CHRISTIAN MESSENGER AND VISITOR. VOL. IX., No. 8

Mr. D. V. Roberts has presented the Messenger office with the first copy of the Christian Visitor. The bound and in excellent condition Roberts has our thanks acceptable donation.

A COMMUNICATION from Halifax, in answer to the "E. A." in last week's issue, trustees of Baptist church and will appear next week. Obligated to hold over several articles for lack of space.

"THERE is a class of Hibop Haygood, in Zion's laugh when they hear of Rule" as playing any part. It is their folly and blindness when confronted with those whose observance guarantee interests of the race. as they obey this law of proper; by so much as is in the long run, if not to down. Civilization out with God destroys itself and more complex the swifter the end and the ruin. For nations as well is true: "Whoever shall this stone shall be broken whosoever it shall fall, him to powder."

SCOTCH, PRESBYTERIAN, known to have a liking for discussions, but according to the Evangelist the Welsh far outgives his Scotch respect. "Theology," as "is the Welshman's pastime" listen with keen interest dry theological discussion who can discourse ably of subject is sure of an audience night mid-week in a hall look for in the classroom-oral seminar they often pulpit, and are grateful for in Wales is not considered without a theological phical class. It is not in the large churches of to see forty or fifty young men, once or twice a week, Mansel or Hamilton.

A SERIES of chapters of the Loyalist is being the Telegraph by Mr. James member of the editorial paper. Mr. Hannay has written as a writer of his papers on this interesting no doubt, be widely Telegraph's issue of Mr. Hannay writes of the merits at Margerville, Burton: "One of the finest settlers of Margerville, after they had established in their new homes, was of a church." The date of this church was formed, Mr. Hannay says of the Congregational of England, was the first in New Brunswick and field to itself for nearly Protestant church organ Brunswick soil, but it is attested that the Baptists came from Swansea, Mr. Mason as its pastor, settled N. B., in 1763, and the torical precedence of church.

A WRITER in the H Secretary tells of a very small work which has been late among the lumbermen and Wisconsin. The charge of the King's Sons, and reaches a class are otherwise destitute privileges, and often vile to the last degree of men at work is estimated at 100,000. I did the Grapel so reach woodsmen. Godless praying camps. In so camps were awakened, up of fifty men of four so changed that every New Testament in his Over one hundred thousand papers and magazines tributed the past year. Testaments have been forest languages. A Testaments, Gospel have been supplied to The good work has settlements in the lumber as a result there have new Sunday-school places which were drunkenness, gambling, vice have been broken up. There have been no infidelity and profanity.

The Most Famous Authors Contribute to THE YOUTH'S COMPANION. Sir Edwin Arnold — Rudyard Kipling. The Story of my Boyhood by Rudyard Kipling. The following Eminent Contributors will have important articles in the Volume for 1893: The Dean of St. Paul's. Gen. Lew Wallace. W. Clark Russell. Sir Henry Thompson. Lord Playfair. Charles Dickens. The Marquis of Lorne. New Subscribers who send \$1.75 at once will receive The Companion Free to Jan. 1, 1893, and for a full year from that date, including the Double Numbers for Christmas and New Year. The Souvenir of The Companion, describing the New Building, 42 pages, in colors, will be sent FREE to any one requesting it who sends a subscription. (Check, Money-Order or Registered Letter.) THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.