

that I have heard disappointment strongly expressed, and confess to a large share in the feeling, at the course pursued by Rev. G. M. Grant in the controversy with Laon. To some not unfriendly critics the former appears to have entered the list with a clear toned defiance, and then hastened to withdraw almost at the first onset. His opponent Laon certainly writes well and forcibly, but surely his positions are in the main pregnable. I should rather say the positions he is assaulting are in the main impregnable and it is rather disappointing, and seemingly not in the interests of religious truth that they should be abandoned after a slight show of resistance by one in a position in every way so favorable to the defence of evangelical truth. If I am doing wrong in thus uttering a thought which should perhaps have never found a voice, I crave pardon. But as one profoundly interested in the great questions so intensely important and so closely related to our highest interests, I had looked with confidence for a triumphant vindication of truth by the pen of so able a writer.

J. E. W.

For the Christian Messenger.

New Brunswick Correspondence.

The labors of Bro. Earle, which have been most faithfully devoted to our citizens for two-weeks past, have been crowned with great success. Crowded but most attentive and orderly congregations have listened to his preaching, and hundreds have publicly and repeatedly testified to having received ample and precious spiritual blessings. Backsliders, by the hundred, have professed to return from their wanderings, and resolved by God's grace, henceforth to abide in Christ. I should judge, from what reliable data I have in my possession, that some two or three hundred have professed conversion during the meetings.

How deeply the masses of church members have been stirred we do not fully know, but I fear not so generally as might have been expected. But when the members return to work at home in their respective churches, we shall be able to determine more accurately in respect to this matter. But we will give God praise for what has been manifestly accomplished, and expect still greater blessings to follow.

The three Baptist pastors of the city proper, and Rev. E. Hickson of Carleton have been constant in their attendance at the meetings, and so have Messrs. Pope, Sprague, Evans, Clarke, Allen, Ackman and Daniel of the Wesleyan Church, and Messrs. Bennett and Dr. Macleise of the Presbyterian Church and Rev. Mr. Garretson, Congregational.

To-night, Mr. Earle preaches his last discourse in this city and on Tuesday goes to Sussex to spend two days in response to a requisition from prominent non-professors of that place. On Thursday he expects to start for Williamstown Conn., where he is to commence a meeting next Sabbath.

Our denomination has been sorely afflicted during the last few weeks in THE DECEASE OF MINISTERS. You have already referred to the demise of Rev. W. A. Crandall, one of our most laborious, devoted and successful ministers. He descended from a good Baptist ancestry and bore a name honoured and beloved by our denomination.

Three weeks since our city pastors were called to officiate at the funeral of our aged and beloved Father Samuel Bancroft, who died at the home of his daughter in Petitcodiac on New Year's Day. He had attained to the green old age of 87 years, and had been in the ministry, I believe over 60 years. He told me a few months since, that he was ordained to the office of pastor in Westport, Briar Island, N. S., but could not remember the date of his ordination. About 40 years since he was pastor of Germain Street Church in this city. He died with his armor on, and harnessed for work, having preached with great freedom and effectiveness on the two Sundays immediately preceding his decease. The last text he discoursed from, was that written in 1 Peter iv. 7. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." The dear old father, has really been too feeble to itinerate for some time past, but when a few months since, I attempted to dissuade him from pro-

secuting his labors, he replied that he felt a special necessity was laid upon him to preach as long as he possibly could, since owing to his yielding to depression of spirit, and natural timidity, he had once or twice given up preaching for a few years, and this he counted as time lost which must be redeemed if possible. In this he seemed to be governed by a marked conscientiousness.

He was a relative of Bancroft the eminent American historian, who has recently written those truthful and laudatory words in respect to our denomination which are very opportune at the period when the American Republic is about to celebrate its Centennial. He says, "Freedom of conscience, unlimited freedom of thought, was, from the first a trophy of the Baptists." This comes with weight from a man who as a religionist, is no friend to Baptists.

Father Bancroft also informed me that he was a relative of the godly Dr. Edward Payson, whose memoir is a household treasure among American Christians.

It was only the other day, that we learned with deepest regret that our esteemed brother Rev. Dr. Spurdun was confined to his house by illness. A few days after the sad intelligence reached us that his sorely chastened spirit had obtained release from its frail tabernacle. We feel that a good man—great in goodness, has passed away from us.—He is deeply and deservedly lamented by many, but most, by those who knew him most fully. But he will still live and exert an holy and happy influence through the lives and ministry of those whom he instructed.

OUR INVALIDS.

I learn that Rev. T. H. Porter, though much reduced in strength, has buckled on his armor as fully as though he possessed sound health, and is laboring assiduously and with vigor in preaching the gospel in a protracted meeting. Best of all, the Lord is blessing his efforts, and additions have recently been made to his church by conversions and baptisms.

His communication to the Canadian Baptist, replying to Dr. Fyfe's disparaging remarks on the methods adopted in carrying on our denominational work in connection with our Convention, and which article was rejected by that journal, proves that our brother still retains "the pen of a ready writer." The article has been copied into our Visitor, and it might be well to have it printed in your Messenger for the benefit of these Nova Scotians who see no difficulties in the way of a perfect union with Ontario and Quebec in all our denominational work.

Rev. I. E. Bill is rapidly recovering from his recent severe illness, and we believe will live to perform much valuable work. God grant it.

SEEWUS.

Jan. 24, 1876.

In Memoriam.

W. H. TROOP, ESQ.

After a short illness, departed this life Nov. 21st, 1875 at the residence of his son-in-law Avar Longley, Esq. Paradise. Our departed brother was the second son of the late William H. Troop of Granville and was born January 17th, 1801.

He enjoyed the best educational advantages afforded by the schools of the day in his boyhood; and for valuable assistance received in his more advanced studies from the Revd. Dr. Robertson of Wilmot, then residing in Bridgetown, he ever retained the most grateful recollection.

On the 22nd of January, 1823, brother Troop, has united in marriage to Lucy A. Manning eldest daughter of the Rev. James Manning, and in 1832 he with his companion made a public profession of religion. The circumstances attending their conversion were somewhat remarkable. Mingling in a gay circle, and following the customs of society, then considered fashionable, they were surrounded by influences and associations calculated to allure them on in a course of worldly dissipation.

But in the midst of this sort of life they were not happy, and being led to an interchange of thought and feeling upon the subject, found, to their mutual gratification, that their views and feelings were in harmony—each having come to the conclusion that something more than a mere round of worldly pleasure was needed to impart true happiness and peace of mind. By the help of God they resolved to "come out from the world" and acting upon this resolution,

at the date before mentioned, were baptized by the late Revd. William Elder, and united with the Baptist Church at Bridgetown. In 1834 our brother removed from Bridgetown to Nictaux where for several years he taught a most efficient school, and subsequently engaged in trade. With the church at Nictaux then under the pastoral care of the Rev. I. E. Bill, our brother walked in happy harmony. He was superintendent of the Sabbath School there during a period of fourteen years, and was ever an active supporter of every interest and enterprise of the church. In the spring of 1840 his beloved companion was removed by death, leaving two daughters, and in June 1841 he was married the second time to Sophia, daughter of the late Colonel Eager of Nictaux. In 1850 he removed with his family to Wolfville and opened a Seminary for young ladies under the charge of his daughters. In the following year he was again called to suffer affliction by the death of his second wife, whose amiable disposition and christian deportment had greatly endeared her to her husband and family, and whose loss left a blank most painfully felt. In 1853 our brother, went to Colechester County, and for a period of five years was engaged in trade at Five Islands and Londonderry, in both of which places he formed pleasant ties of christian fellowship and found work to do for the Master. In the spring of 1858 his home at Wolfville, having in the meantime been broken up by the marriage of his daughters, he returned to his native county and came to make it his home with his only surviving daughter at Paradise. The seventeen years spent in the latter place were distinguished by great industry and usefulness, and unselfish devotion to the welfare of others. The life of our lamented brother was not exempt from the vicissitudes which attend the lives of most men; but by the blessing of God he became successful in his worldly affairs and rich in the "treasure" laid up for the life to come. From the time of his making a profession of religion until the date of his death his life was uniformly consistent. His piety was intelligent—its flame never flashed out brilliantly to burn brightly for a time and then die away in darkness; but its light never went out. Whatever related to the welfare of the church with which for the time being he was connected, or the prosperity of the cause of God generally elicited his hearty sympathy and co-operation. He regarded the Sabbath School and Bible Class as among the most efficient instrumentalities for imparting religious instruction, and was ever actively interested in this sphere of christian usefulness. Few laymen were more conversant with, or more delighted in the study of God's word than he. During the latter years of his life he spent many of his leisure hours in his own room in the careful study of the Bible and communion with his God. An absent member of the family in writing home after his death touchingly alludes to her reminiscences of him in this connection. "Your departed father" she writes, "has now entered upon the possession of his inheritance in the Heavenly Land—that land could not have seemed afar off to him for he lived in sight of it for many years. Poring over the Bible, that book he loved so well, he must often have caught brief bright glimpses of the Holy City, and the glories thereof." In all the relations of life our departed brother's example was worthy of imitation. As a son he was dutiful, as a husband and father, tender and kind, as a friend faithful, as a citizen intelligent and public-spirited and as a christian humble and devoted. He was naturally friendly and hospitable and delighted in the society of those who enjoyed religious conversation, or could impart religious instruction. A highly esteemed christian minister who made a brief visit at the house a few months before our brother's death, in a letter of sympathy, subsequently written, refers kindly to the pleasure then afforded for the first time of holding intimate intercourse with the departed. "I was pleased," he remarks, "beyond anything I might have expected with my conversations with him on that occasion. His intelligence, his knowledge of men and things, his genial manners and refined christian spirit quite delighted me. Our dear brother's last illness was short, and for a day or two excited no particular apprehension, and when on the evening of the third day after he was taken, he was informed by his physician that he could not recover, he manifested no alarm or anxiety—all was peaceful resignation to the will of his Heavenly Father.

There was no anguish on his brow, No terror in his eye The spoiler aimed a fatal dart But lost the victory. On the following morning the morning of the Sabbath on which he died, he requested a friend, who sat by his bedside, to read one of the Psalms, and after the reading he engaged in prayer with as much composure as though he had been leading in the family devotion, and with a coherency of ideas and appropriateness of language at once astonishing and delightful to listen to. He then requested his grand children to be brought in that he might take leave of them—and shortly after became partially unconscious—and gradually sank into the arms of death as tranquilly as a child falls into slumber. The remains

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MRS. JESSIE M. PARKER. Sister Parker departed this life on the 15th inst., aged 33 years, leaving a husband, and three little children, with many friends to mourn their loss. About nine months ago our sister took a heavy cold from which she never recovered, notwithstanding all the skill of the physicians, the unremitting attention of a most affectionate husband and the kindness of the many friends who ministered to her wants. She bore her sufferings with great patience and met every stage of the advancing disease with fortitude and cheerfulness seldom witnessed. Our dear sister professed faith in Christ a few years ago and was baptized by her husband Rev. J. M. Parker. From a child she was the subject of deep religious impressions, and although she never soared very high in religious enjoyment, she trusted most confidently in what her Saviour had done and felt for her. As a wife—especially a minister's wife—she possessed many qualities that prepared her in an eminent degree to fill a position of so much responsibility; she was at once unassuming, prudent, industrious and provident. The cause of God was very dear to her—she took a deep interest in every movement that was made for its advancement; she was to her husband in his work, as a minister of Jesus Christ, in very deed, a helpmeet. During the latter part of her sickness God manifested Himself to her, at times, in a marvelous manner, causing her to rejoice in hope of the glory of God, and as her faith in God increased the fear of death was removed, and she was enabled to resign her dear husband and little children into the hands of Him who is ever mindful of his covenant. She passed away most triumphantly. Her remains were buried in the beautiful cemetery at Clements-ville, there to await the voice of the arch-angel and the trump of God. The occasion of her funeral was improved by the writer, to a large and sympathizing congregation, in a sermon from 1 Thes. iv. 18. Our dear Brother Parker is doing a good work in Clements, and is much beloved and respected by his people. His youngest child is now lying at the point of death. May God bless and support our dear brother in his affliction.—Com. by Rev. G. D. Cox.

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