given in these pages of the great Taiping rebellion, in 1862, is excellent. Led on by a body of native christians, whose chief, Hung Tin Chum, "styled himself the younger brother of Jesus Christ, called God his Father, published the ten commandments, and imposed on all his subjects the observance of Sabbath day, on which their highest officers ascended the pulpit and thundered against idolatry and the Tartars," the insurgents swept all before them with grim earnestness. "Not less devoted to the Bible, nor less ready to die for their convictions than Huguenot or Covenanter," they opened the way for a new career by cutting the leading strings of antiquity. "A little more knowledge would have prompted them to push their way to the sea, and put themselves in communication with christendom without delay." But their ignorance and fanaticism ruined their cause and ruined the hope of revolution. General Ward, an American adventurer first, and Colonel Gordon, the hero of Khartoum, afterward, armed, drilled, disciplined, and led on to victory the Imperial troops. The revolution was crushed. Foreign diplomats sided with the emperor against them, "and an opportunity was lost such as does not occur once in a thousand years."

The two chapters on Chinese mandarins, is one of which the great viceroy, Li Hung Chang, is dealt with at close quarters and some length is of intense interest, as being the result of personal acquaintance with the men themselves, and not the cursory observations of a globe-trotter or newspaper reviewer. Two most valuable, suggestive and prophetic chapters are those on China and her neighbors. Like Dr. Ashmore of the American Baptist Mission, the author is disposed to believe that China's dissolution is not long to be delayed. In this they seem to differ from Lord Wolsley's prediction that awakened China, modernized China, armed, disciplined and ready for the fray would comprise the gog and magog of heathendom against their christian neighbors of the west in the final great battle of Armageddon.

The missionary question commands a chapter. The following proclamation from the prefect of Nanking shows that all mandrains are not opposed to missionaries. The prefect, with the magistrate of the provincial capital has personally visited each church, and commended the magistrate of outside districts to visit personally each mission station, and to talk with the missionaries. We have personally inspected the hospitals, school houses, etc. They are for good purposes, established with a sincere desire to save men. Though there are Chinese that take pleasure in doing good there are none that excel these missionaries. Let none of you invent false reports. (Dated July 4, 1895). Dr. Martin asks, "Have those who say that missionaries are a bad lot," and that "they do more harm than good," like this Chinese official taken the trouble to inform themselves by personal inspection? Colonel Denby, the American minister to China, has done that, and this is his verdict, contained in a despatch to the Secretary of State, March 22, 1895, speaking of Roman Catholics as well as Protestants, he says, "I think that no one can controvert the patent fact that the Chinese are enormously benefitted by the labors of the missionaries in their midst. I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that the arts and sciences and civilization are greatly spread by their efforts; that they are the leaders in all charitable work; that they do make converts, and such converts as are mentally benefitted by conversion."

The book, as a whole, is of intense interest. To the student of missions and the christian statesman in particular, and to all intelligent readers in general, the variety of matter, the wealth of incident, the richness of illustration, the accuracy of detail, the breadth of grasp, the profound condition united to simplicity of treatment and lucidity of expression will make the book a most desirable acquisition. It is most decidedly a valuable contribution to literature in China, and appearing, as it does, so soon after the war with Japan, the massacre of missionaries at Kucheng, the report of the Indian Opium Commission to the British House of Parliament, and the recent visit of Prince Li Hung Chang to America, is sure of a wide sale as an answer to the multitudinous queries aroused in all intelligent minds by those portentous events.

Rev. J. H. Hughes has published a pamphlet, containing two papers read by him before the Maritime Baptist Minister's Institute, August 1895 and August 1896, entitled "A Method of Explaining the Book of Revelation." also "The Substitutional View of the Atonement." The essays are the result of careful thought and prayerful examination of the Scriptures; as such they deserve patient and frequent perusal. The price is ten cents a copy, twelve for one dollar. They may be had at T. H. Hall's bookstore, St. John, and the Baptist Book Room, Halifax, or of the author, Rev. J. H. Hughes, Carleton, St. John.

Cor.

Principal Grant of Queen's University, Kingston, Ont., has received a letter of inquiry from the secretary of an English royal commission, addressed to him, at the instance of another Oxford authority, "Kingston, Ontario, U. S. A."

REV. DAVID W. C. DIMOCK.

The death of Mr. Dimock occurred at his late residence, "Forest Lawn," Truro, on Tuesday, October 13. Death came as the result of a chill and an attack of pleurisy, his illness being of only a few days duration. Mr. Dimock was a man of vigorous physique and intellect. He had nearly completed his 84th year, having been born Dec. 23, 1812, at Chester, N. S., but his figure was still erect, and his step and manner almost as alert as in youth. Mr. Dimock came of a godly ancestry and was in the "apostolical succession" of a line of Baptist ministers. From an article which appeared in the Halifax *Herald* the day following his death, we quote as follows:

"Daniel Dimock, his grandfather, was a devoted servant of God, and a useful preacher of the gospel; Shubael Dimock, his great-grandfather, made great sacrifices in his native country, Connecticut, rather than violate the demands of his conscience, and was driven by the blue laws of the State to seek an asylum in the wilds of Nova Scotia. He found a resting place and home in Newport. About the year 1775 he became a decided Baptist, was accustomed to preach the gospel, and like the deceased, lived to a good old age, in the love and fear of God. Joseph Dimock, his father, for more than half a century, stood before the people of this province as an ambassador from the court of Heaven to a world of rebellious sinners, and most faithfully and successfully did he fulfill the responsible duties of his high and holy vocation."

The funeral services were held on Thursday afternoon and the love and esteem in which the deceased was held in the community was testified by the members in attendance, floral offerings and other marks of respect. Services were held at the home and at the Immanuel church, conducted by Rev. W. F. Parker, assisted by Rev. H. F. Adams, pastor of the Prince St. church, Rev. Thos. Cumming (Presbyterian) and Rev. Mr. Kaulbach (Episcopalian). Following is a report of Mr. Parker's address:

MEMORIAL ADDRESS.

BY REV. W. F. PARKER.

"The memory of the just is blessed," Prov. 10:7.

A link is broken which has bound us to the long past.

We are met here today to pay a last tribute of respect to one of the oldest and most worthy citizens of this community—a most honored and beloved member of the church of Christ. The Father, in a very true sense of the Baptist churches of Colchester. One whose ancestors had a place among the foundation stones of the Baptist denomination in these Maritime Provinces, and who in his early days stood among such church fathers as the Manningsx, Hardings, Crandalls, Tappers, Rands, etc., and his own honored and godly ancestry the Dimocks. David W. C. Dimock was for nearly 55 years an ordained minister of the gospel in the Baptist denomination, in labors abundant and faithful to every trust reposed in him.

To those who feel his loss most deeply there is left that most precious of all parental heritages, a good name, which is "rather to be chosen than great riches," that most blessed of all memories, "the memory of the just." Mention is made in the Acts of the Apostles, 21:16, of "one Mnason of Cyprus an old disciple," (early disciple, R.V.) a christian of long experience. This is his only record preserved to us, but how beautifully eulogistic it is—how pleasant to contemplate. His most distinguishing characteristic was his highest commendation. It is to his undying honor that the Holy Spirit could designate him as "an early disciple" —one who had early enlisted, and so grown old in the service of Christ our Lord. For those who are aged, not in evil-doing, but in well-doing, there is demanded of us the most profound homage. Before the hoary-headed christian, every beholder may rise up without hesitation and unreservedly honor the face of the godly old man. Justly may reverential regard be felt for one who has long pursued the perilous voyage of christian life without making "shipwreck concerning faith," and has successfully managed a richly freighted vessel, laden with treasures brought from far away in the distant ports. The reflex influence of a high esteem for those represented by "Mnason of Cyprus, an early disciple," may be very helpful for those who cherish it. What an inspiration to a right life is afforded us by the saints grown aged in sainthood! Due appreciation of aged piety must lead us to aggressive efforts to attain that which accords with Elihu's ideal when he said, "Days should speak, and multitude of years should teach wisdom"—such wisdom as has its beginning in "the fear of the Lord." In this way the promise often finds its fulfilment: "The righteous shall still bring forth fruit in old age."

This world is inconceivably bettered by the prolonged lives of saints. Their continuance in their earthly course becomes both monitary and consolatory. Beacons are they to warn of danger, and harbor lights to assure of safety. Invaluable is their admonition against the way of transgressors, and their encouragement in the way of the righteous. When an old Scotch bard says: "Age is dark and unlovely," he must be speaking of irreligious old age for it is not true of a christian's old age. No more lovely men or women have been known than have been found among old people who have lived long to honor the christian name. No hearts so young and fresh, no souls more pure and guileless, than these who have so long enjoyed the love and the grace of God. Not to love them would be impossible, while the loveliness of their Lord is so apparent in them. It is only in the lack of what belongs to christian discipleship that the aged can fail to be respected and loved. There is much assurance of loving regard afforded in an old age which abounds with "the fruits of the Spirit"—"love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Such fruitage renders all bearing it lovely, and its claims will seldom fail of recognition. Surely of no one were these words more true than of him whose remains lie before us. We cannot do more than indicate and salient features of his long, honored and useful career. Our brother Dimock first saw the light of day, Dec. 23rd, 1812. While yet a youth the light of eternal day fell upon his spiritual vision, and he became an early disciple of our Lord Jesus Christ. It soon became apparent that the gifts and calling of God, which in turn made sturdy and successful preachers of the gospel out of his father, his grandfather, and his great-grandfather before him, were to find in him a worthy heir to this divine family legacy. With the belief that God's call to the ministry includes also a call to prepare for it, he entered Acadia College to receive the mental training which that school of higher learning has ever imparted to its faithful students. His Alma Mater conferred upon him the honorary degree of M. A. in 1872. Accustomed, while yet a lad, to accompany his father on many a preaching tour, he became well and favorably known in many parts of the province. It was, therefore, a wise choice that was made by the Baptist body in 1840, in appointing him agent of the N. S. and N. B. S. S. Union. His faithfulness in this office brought him speedy promotion, and at Chester on Dec. 6th, '41, he was ordained and publicly set apart for the christian ministry in the pastoral office. His father preached the ordination sermon from the text in Tim. 2:1, "Thou therefore my son be strong in the grace that is in Christ Jesus." Surely the selection of this text for that occasion was prophetic. Shortly after his ordination Bro. Dimock became the pastor of the mother Baptist church, of Colchester county, the Onslow church. With headquarters at Onslow, he labored all over a parish that reached from Five Islands on the west, to the county line on the east, and from Tatamagouche on the north, to Stewiacke on the south. Here he labored with great success for about 16 years. Churches sprang up and grew strong under his faithful oversight and the highest honors of his denomination were upon several occasions conferred upon him. On Jan. 3rd, 1858, the Truro section of the Onslow church was constituted a regular Baptist church and became the First Baptist church of Truro. A few days later Bro. Dimock was called to the pastorate of this new enterprise. Buckling on the armor afresh, our brother cast his lot in with the newly born church, and illustrated a fact not universally believed that God does sometimes call a pastor from a higher to a lower salary and have the call accepted. During this pastorate, which lasted till the close of 1872, the Truro church steadily grew, not a year passing without manifestations of Divine favor in the conversion of sinners. Following the Truro pastorate came a three years pastorate of the Baptist church in Billtown, since which he has lived with his son and daughters in their pleasant home in Truro.

Never idle, always deeply interested in the prosperity of Zion, he has shown himself ever ready when opportunity offered and strength would permit, to preach "the glorious gospel of the blessed God." Over ten years ago his beloved wife went from his side to be with Christ and await his arrival in the land that is fairer than day. It was the happy privilege of this church to give public recognition to the 50th anniversary of Bro. Dimock's ordination by a reception held in Y. M. C. A. Hall, Jan. 23rd, 1892. His address on that occasion revealed a soul still on fire with Divine love and full of hope for the Kingdom of God. On several occasions since the organization of this church he has occupied our pulpit, and always with great acceptance and much profit to our people. To the very last his mind was clear, his insight into spiritual truth profound, his presentation of it orderly, and in the quiet power of the Holy Spirit. To hear him was to feel an assurance that God was speaking by him. "For he was a good man and full of the Holy Spirit, and by him much people were added unto the Lord."

One week, almost to the very hour, before his departure he stood in the home of one of his old parishioners to comfort and instruct from God's word in the hour of deep affliction. It was hard to realize that he who addressed us so fervently and forcibly from the 46th Psalm was nearly half way through the 9th decade of life. Who that was present that day can ever forget his touching manly appeal to the young men whose whilom comrade lay before us in his long last sleep! It was his last message from his Lord to us, and certainly it was a most impressive one: "Be still and know that I am God."

On going to that funeral I little dreamed that one so aged would venture out in the cold driving storm that raged that autumn day, and was much surprised to see him enter the bereaved home. It was the old time expression of the well known pastoral love of the faithful undershepherd: and he paid the price of fidelity to his Lord: "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it," Mk 8:38. O men! that was a costly message the Heavenly Father sent us just nine days ago by these lips forever silent—"Be still and know that I am God." May it be ours to find amid the providential pauses of this hurrying life those stillnesses in which we come to know God. A cold was contracted that day which took severe effect upon his lungs. Such was his natural force, however, that death was not anticipated as a result either by himself or his dear children. Two days later, when I called to inform him of the funeral of a very aged christian, whom, with her husband many years before he had baptised, with a glad heart, amid much pain, he bore testimony to the stable christian character of the deceased sister, and expressed regret at his enforced absence from her funeral. Skill and care and love ministered faithfully at the bedside of the aged saint. But the hour of his departure was at hand, and with apparently unimpaired faculties he peacefully and trustfully went forward to meet it, and quietly fell asleep in Jesus at a quarter past one, midday, on Tuesday, Oct. 13th, '96.

How blest the christian when he dies!
When sinks a righteous soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

Life's duty done, as sinks the day,
Light from its load the Spirit flies;
While heaven and earth conspire to say,
"How blest the righteous when he dies!"

Blessed indeed is the memory of one who, from early years down to the fourscore and five, bore the white lily of a blameless life, who in private and in public life ever manifested his fellowship with the Son of God, whom he faithfully served in the gospel. It is not within my power to pronounce his eulogy. The King upon the Throne has reserved that duty toward His faithful ones for Himself. From His lips you will hear it. To say that our brother had faults is to declare his humanity and proclaim the need that he himself continually felt—the need of the Saviour. He was not perfect. No one on earth is. I do not doubt his imperfection while here, yet I am ignorant, personally, of its special nature or tendencies. Whatever weaknesses was apparent to those who looked upon the formative years of his christian character had evidently been covered with the rich yellow grain before I became personally acquainted with him. During the six years of privilege and pleasure which his acquaintanceship has afforded me, *all*—ALL that I have heard from his lips and witnessed of his life has led me to regard him as "a shock of corn fully ripe" and ready for the angel reapers. His life was as upright as his well known figure. His words were always wise, kind, and true.

To you upon whom this bereavement falls most heavily, this church extends its deepest sympathy. Your loss is shared by us, and also your blessed heritage. To us he was indeed a Father-in-God. His presence in this pulpit Sabbath after Sabbath, his fervent prayers, his words of blessing, without which we felt no season of worship could be fitly closed when he was present,—all, *all*, were benedictions upon us. He always did us good. We bless God on his behalf, and we pray in our Lord Jesus' name that the blessed Paraclete may bestow upon you such comfort that out of chastened hearts will come the submissive utterance. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

As the assurance comes to our hearts that in his absence from the body our brother is present with the Lord, let this blessed fact fix in us by God's grace a fuller purpose that while he shall not return to us, we shall go to him.

"There is a blessed home beyond this land of woe,
Where trials never come, nor tears of sorrow flow;
Where faith is lost in sight, and patient hope is crowned,
And everlasting light its glory throws around.

. . . . . .

Look up ye saints of God, nor fear to tread below
The path your Saviour trod of daily toil and woe;
Wait but a little while in uncomplaining love
His own most precious smile shall welcome you above."

DENOMINATIONAL NEWS.

Churches and individuals contributing to the work of the denomination should send their contributions to the treasurers of denominational funds. Rev. A. Cohoon, Wolfville, N. S., is treasurer of Maritime Convention funds for Nova Scotia. Rev. J. W. Manning, St. John N. B., is treasurer of Maritime Convention funds for New Brunswick and P. E. Island. J. S. Titus Esq., St. Martins, is treasurer of the funds of the N. B. Convention.

BONSHAW, P. E. I.—Sunday, Oct. 11th, I baptized sister Bertha Crosby, at Bonshaw, in one of nature's baptistries. P.D.

DOAKTOWN.—Baptized a rejoicing soul at Upper Blackville, Lord's day the 18th. Continue meetings there this week, with a prospect of others coming out on the Lord's side. Our loss by recent fire, and was much for us. Kind friends are helping us back to comfort. M. P. KING.
Oct. 22.

MUSQUASH, N. B.—Mrs. John Wain was baptised into the fellowship of this church on the 27th. Rev. J. D. Wetmore has just closed a successful year's labor with the church and is now at his home in Queens county for rest before entering on labor elsewhere. The Rev. A. A. Rutledge will take the pastoral care of this church commencing the first of December. C. F. CLINCH.

GIBSON, N. B.—Sunday, Oct. 11th, after preaching to a full house in the morning, we went down to the beautiful rives St. John, and Mrs. George Mable publicly professed her faith in Jesus Christ by baptism. All through the summer months we have been cheered by having conversions in our regular preaching services and several have been baptized; we expect in the near future to report others. F. D. DAVIDSON.

MASCARENE, N. B.—Two more were baptised here on the first Sunday of this month and four were received on experience, and from other churches. All the additions were heads of families and the church is much strengthened by the addition of good material. After holding a few meetings at Back Bay we decided it would be better to hold meetings here later in the season when more of the men are home from fishing. Bro. Lavers rendered very valuable assistance on this field, being present at several of the services. We are now laboring at Bayside. About thirty have signified their desire to lead a new life, and several are now happy in their Saviour. We expect to baptize next Sunday. To God be the praise. E. A. ALLABY.

KEMPT AND MILFORD.—A summer of encouraging labor with these churches has just ended. During the visit of Bro. Marple a good work was done and thirty-four added to our number. The new members, a large proportion of them young people, have earnestly and conscientiously embraced opportunities for service and are nobly standing by the standard beneath whose banner they have enlisted. Two B. Y. P. U's, both of which are doing well, have been organised, one at Kempt the other at Maitland, about five miles distant from the central station. During the past three weeks a glorious work of grace has been in progress at Milford. God has signally honored His Word and a genuine revival of righteousness has been experienced. The whole community has been deeply stirred. The people were willing to consecrate their time and energies to the Lord and two meetings every week day were not too many, rain or shine. The workers have been greatly blessed—insensible backsliders have been restored to a life of obedience and strangers have become acquainted with the Saviour. Bro. White, of Annapolis, and Bro. Langille, of Clementsvale, kindly baptised for me previous to my leaving for school and Bro. Langill kindly consented to remain farther for a few days and baptize others who had offered themselves to the church. I had the pleasure of welcoming fourteen to the membership of the little church at Milford and others are coming. I feel I would not be doing right not to mention the hearty kindness of the friends in both these churches, who contributed so much to make the work of the vacation mutually pleasant and profitable. I heartily trust that speedily the right man may come to this group which constitutes a very important interest; and I can assure such an one of the very kind and thoughtful disposition of the people.
Oct. 15. A. F. NEWCOMB.

The story that Sir Oliver Mowatt will succeed Hon. Mr. Kirkpatrick as lieutenant governor of Ontario is flatly denied here. Mr. Mowatt has just leased a residence in Ottawa for two years.

NOTICES.

The Shelburne County Quarterly Meeting will hold its next session with the church at Sable River, on Tuesday and Wednesday, Nov. 10th and 11th. In this meeting we shall gather at the place which is well described as the home of sacred music. A very large attendance is expected, and we are sure to have glorious meetings. Come prepared for a generous collection.

ADDISON F. BROWNE, Sec'y.

Whereas the need of a Baptist Quarterly Meeting and Sunday School Convention for St. John and Kings counties has been long felt, therefore, in view of such organization, we have decided to hold a meeting at Keirstead's ville, Kings Co., on Friday, Oct. 30th, at 7 o'clock p. m. Will all the churches and Sunday schools send delegates, and also send their names to the undersigned as soon as possible. An address on Sunday school work will be given by Rev. J. A. Gordon, M. A. A formal lesson will be taught on Saturday morning. The quarterly sermon will be preached by the Rev. J. H. Hughes, Sunday morning at 11 o'clock. S. D. EAVIES.

It robs them of their terrors — by taking away that clothes-destroying, back-breaking rub, rub, rub. What does the work of washing amount to, when all you have to do is to put the things in to soak and boil—and then just rinse them out? That's the Pearline way of washing—easy for women and easy for clothes. In all kinds of cleaning, too, you get rid of that tiresome rubbing. Any one can see what it saves. And remember, no matter how you use Pearline, it's absolutely and entirely harmless. 664

Pearline

October! During the balance of this month we will sell at Bargain Prices.

The following Goods:

Boy's Reefers,
Men's Suits,
Youth's Suits,
Men's Ulsters.

Mail orders will receive our best attention, and any goods bought can be returned and money refunded if so desired.

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Those famous household necessitics:
E. B. EDDY'S Matches
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The next time you buy an Overcoat or a Suit of Clothes see that they have the name of GILMOUR, Tailor. This name guarantees

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