

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCT. 28th, 1896.

THE BRASS WHY.

The Antigoneah Casket is desirous of a direct answer to the question whether or not Baptist believe Roman Catholics to be outside the pale of salvation. It thinks it has discovered in this question a very embarrassing dilemma for us, "for," it says, "either Baptists believe that Catholics are as destitute of faith in the Redeemer and hope of salvation through him as are the heathen hordes of darkest Africa, or it is their plain duty, if not as Baptists, at least as Christians, to pass by Quebec and pass on to Quang-Tong or Timbuctoo."

Now we credit the contemporary with the possession of a logical faculty much too keen not to perceive how risky are the syllogisms on which it builds this remarkable conclusion. There is certainly no such terrible dilemma as the Casket would have us believe. It is wholly unnecessary, in order to justify the position of Baptists in reference to the Grande Ligne mission to hold that an intelligent faith in Christ—and therefore salvation—is absolutely impossible within the pale of the Roman Catholic church. The state of a man immersed in a dunghill may be a good deal better than the state of a man who is not immersed in a dunghill, but that does not make it impossible to his life and happiness that his prison doors be opened that he may go out into God's sunshine and breathe the pure air of heaven. If a man, having fallen among thieves, is found by his neighbor lying stripped and wounded, must that neighbor assure himself that the man is about to die before he is justified in going to his assistance? Must the Baptist missionary make himself sure that salvation for a Roman Catholic, as such, is absolutely impossible, before he extends to him the blessings of a gospel which he in his purity and fulness he will never hear from those who assume the right to be his sole spiritual advisers? The Casket tells us truly that there is a promise of salvation unto all who call upon the name of the Lord. But this calling upon the Lord cannot imply less than intelligent acceptance of His lordship and devotion to His service. We should be very sorry to pass harsh and unjust judgment upon any religious body or any system of religious doctrine. We are glad to believe that many Roman Catholics do intelligently call upon the name of the Lord in true repentance and saving faith. But no one knows better than the Casket that the Roman Catholic and the Baptist positions are wide as the poles asunder, and that if what Baptists believe and preach is the gospel of God, then the opportunities which the average Roman Catholic enjoys for learning and embracing it are not large. The trust of the Roman Catholic for salvation is in infant baptism and other so-called sacraments. Baptists put no trust in sacraments, they know no priesthood but that of Christ. The assumption that the church (of Rome) is "the sole right full guardian and interpreter of the Sacred Scriptures" is to them intolerable, and the worship of Mary and the Saints and the adoration of the host are in their view idolatrous. We are not now arguing that the Baptist position is true and the Roman Catholic false. But certainly Baptists must be expected to believe what they profess, and if their position represents the true Gospel of Christ, how can they justify themselves in "pressing on to Quang-Tong and Timbuctoo" leaving at their very doors a people so destitute of that gospel as are the Roman Catholic people of Quebec?

The Casket thinks the willingness of Baptists to support the mission in Quebec is to be explained on the ground of unreasoning hostility to Rome. "The old undying hatred of Rome is at the bottom of it all," it says. We are very sure that our esteemed contemporary is profoundly mistaken in this. However unlikely it may seem to the Casket, we are well persuaded that what is "at the bottom of it all" is not hatred but love,—not hatred of Rome but love for men. The Grande Ligne missionaries would, we are sure, be exceedingly glad to find in the Roman Catholics whom they visit what they could regard as evidences of an intelligent faith and a truly spiritual life. This, they tell us, except in rare instances, they do not find, but instead a trust in things which to the missionaries seem utterly vain and an ignorance of spiritual truth which is appalling.

These missionaries whom the Casket denounces so severely are not wolves in sheep's clothing, but honest men who live and work in the light and who seek to promote what they believe to be the best well-being of the people. They enter whatever doors of opportunity are open to them that they may preach the gospel. They are not in quest of salaries. If that were their motive they would go elsewhere, for they are likely to find poor picking where the priest has been. They are ready to meet the priest in argument in the presence of his people and let it be decided by an appeal to the Word of God who preaches the true gospel—they or he. To call the Grande Ligne missionaries hard names does not help the Roman Catholic cause.

INTERESTING SERVICES AT ST. GEORGE.

At the invitation of the pastor Lavers, and in company with some esteemed brethren, the editor had the privilege last week of visiting St. George and of being present at certain interesting religious services. The quarterly meeting of the Charlotte County churches was being held, and, in addition to that, there were to be, as we had been informed, services of a commemorative character, in view of the fact that just a century has elapsed since Father Edward Manning first preached the gospel in St. George, and the additional fact that just ninety years ago the Baptist church at St. George was organized. It seems a right and fitting thing that on such occasions there should be some special recognition of the good hand of the Lord in the history of a church and a conscious and distinct renewal of trust in Him from whom all power and blessing come.

We arrived in St. George on Tuesday evening and were met at the station by the pastor who conducted us at once to the church where a service was being held.

A meeting had been held in the afternoon at which reports from the several fields and matters pertaining to the promotion of the weaker interests in the county had been presented and considered. It is gratifying to note in this connection that a very encouraging work is now in progress at Bayville in connection with the labors of general missionary, Rev. E. A. Allaby.

At the evening service Rev. W. C. Goucher, of St. Stephen, gave an excellent address in the interest of the B. Y. P. U. work, showing that it was helpful and not antagonistic to the life of the churches and dwelling particularly upon the value of its educational features. Mr. Goucher was followed by Rev. T. M. Munro, of Penfield, who said that his prejudices which he had formerly entertained toward the young people's movement had been removed and he was heartily in sympathy with the work.

Intelligence having been received of the death of Rev. I. R. Skinner, late pastor of the Oak Bay field, much sorrow was expressed by his brother pastors at the loss which had been sustained, their heartfelt utterances evincing the very great regard in which he was held by them for his personal worth and for his faithfulness as a minister of Christ.

On Wednesday morning a very helpful devotional service was held, led by Bro. Price of St. Stephen, and the condition of pastorless fields was discussed with a view to securing assistance for them from H. M. funds.

In the afternoon, after some time had been spent in devotional exercises, Pastor Lavers presented a history of the St. George church. The beginnings of evangelistic work in these provinces, first under Henry Alline and afterwards under the Baptist fathers, were traced in a very interesting manner. Henry Alline, it is learned, in the course of his evangelistic journeys, once visited St. George, though no record of the results of his preaching there appears to have been preserved. Rev. Edward Manning was the first Baptist minister, so far as is known, to preach the gospel on the Maguadavio. His first visit to St. George was in 1796, and his preaching was with much power and success. He also visited St. George on several subsequent occasions. The church was organized—as on the record says, reorganized—in 1806, by Revs. Messrs. Chase and Hays, Baptist ministers from the United States. This appears to intimate an earlier organization, but no record has been found of a Baptist church in St. George prior to the date named. The early history of the church was like that of many others not blessed with continuous pastoral oversight. It was difficult to maintain regular worship and the love of many grew cold. The life of the church had ebbed to a low point when about 1890 that remarkable man, Duncan Dunbar, came to St. George and in the strong faith and apostolic zeal characteristic of the man, preached the gospel to the people there. Under his ministry the church was reorganized, enlarged and strengthened, and for a few years he continued to serve the church as its pastor. Afterwards Mr. Dunbar removed to the United States, and the church, being left pastorless again, was scattered and much diminished.

Then in 1890 Father Thomas Ansley visited that part of the country, his preaching was with power, an extensive revival prevailed and the St. George church was greatly blessed and enlarged. It was at this time that Father Ansley found Samuel Robinson at St. George, a young man and a lay preacher of the

Presbyterian church. The preaching and exhortations of the old minister had a great effect upon the young man and he felt himself called of God to take up the work which the aged Ansley committed to his hands. The story of Samuel Robinson's conversion is thus told by Dr. Bill in his history:

"The saintly appearance of the evangelist, the solemnity of his address, the fervency of his prayers, made a deep impression upon the mind of his young Presbyterian brother. . . . He had never heard the like before; he felt his heart drawn toward the venerable preacher with a strong religious affection, and ere he was aware, the mantle of Elijah had fallen upon the young Elijah. Still he had no idea of becoming a Baptist. Mr. Ansley took leave of him and his family, not expecting to see them again, and had proceeded many miles on his journey homeward, when he felt himself arrested by the Spirit of God and constrained to return and deliver a solemn charge to Mr. Robinson regarding his future course. As soon as he entered the house he told him that his God had sent him back to tell him that it was his duty to become a Baptist. He was to embrace Baptist sentiments and take charge of that vast district of country as a Baptist preacher; and that when he had examined thoroughly the Word of God on the subject, and had made up his mind, he was to send for him and he would come over and baptize him. All this appeared strange to Mr. Robinson, but it took such hold of his conscience that he was led prayerfully to examine the New Testament as he had never done before in reference to his duty regarding this matter. He sought in vain to find a plea for infant sprinkling in the inspired directory and was constrained, contrary to all his previous training and present wishes, to confess that the study of the New Testament had made him a Baptist. In due time he wrote for Mr. Ansley to come over and baptize him. The old servant of God received the letter with a joyful heart and hastened to fulfill his promise."

So Samuel Robinson was baptized, and somewhat later was ordained pastor at St. George. His wise and abundant labors extending to many adjacent places and his faithful preaching of the gospel resulted in great blessing and the extension of the Baptist cause, not only in St. George but over a considerable section of Charlotte County. These were days of enlargement and prosperity such as have scarcely been equalled in the subsequent history of the church. It has enjoyed the ministry of a number of faithful pastors and there have been seasons of great blessing, but it must be confessed that in its later history the church has not realized the promise of those earlier years. This is true doubtless of many churches. But let us hope and believe that other days of blessing are in store for the church and that the grace which is to be revealed in the history of the St. George church is greater than that of the past. To this end, may the ministry of the present pastor be richly blessed.

At the evening service an excellent address was delivered by Rev. J. A. Gordon on Our Educational Work, in which he showed the immensely important relation of Acadia College to our progress and efficiency as a denomination and pressed the duty of Baptists to sustain their institutions of learning. Rev. J. W. Manning spoke in the interest of the Foreign Mission work, presenting with characteristic earnestness and force the claims of the heathen to sympathy and help. Rev. S. McC. Black spoke of the development of the religious press in connection with our denominational history and showed that the denominational paper was the friend and helper of all our interests and enterprises and as such should have a place in every Baptist home. Rev. G. R. White and G. W. Scherman were also present and took part in the exercises. These brethren remained to assist pastor Lavers in meetings to be held on Thursday, while the rest of us returned on Thursday morning to St. John. We should not forget to mention that the choir helped the interest of the meetings much by the excellent music rendered.

PRESIDENT TYRIS ON THE EASTERN QUESTION.

The Baptist Union of Great Britain and Ireland held its autumnal session this year in Bristol. The addresses and sermons delivered at the meetings of the Union are generally marked by a strong intellectual grasp of the subjects with which they deal and much spiritual significance. The address of the president, Rev. T. Vincent Tyris, delivered at the recent session, a very able and notable discourse, appears in full in the London Freeman. The subject of the address was "Authority; True and False." In discussing the proposition "That the idea of Christ and the conduct He enjoins inevitably tend to shatter all selfish forms of authority among men," Mr. Tyris touched upon the eastern question. In this connection he said in part: "We may recognize another aspect of the same law in a more recent case. In teaching men their duty to others we inevitably teach them to expect, and in many cases to demand, something like it from their neighbors. Combine the softened heart with an invigorated and ennobled conscience, and both with a widened area of acknowledged brotherhood and you have prepared the way for international altruism, for international deeds of charity in times of large calamity, such as an Indian famine or a Chinese flood; but also for acts of international police and for

these strange prodigies of our time, wars of humanity. Religion sufficed to fill the ancient world with aggressive war, and it would always suffice to sustain a war of self-defence, but only altruism can inspire a self-sacrificing war or labor for the deliverance of a foreign people. If the governments of Europe had been more altruistic, Armenia would long since have been championed with something more than windy words. It will be a lasting reproach that a covetous concern about the post mortem partition of Turkey's effects has induced them to mortify their altruistic instincts by making a diplomatic ring round the turbaned tiger and his victims, each during all the rest to interfere. I do not admit that war was necessary. If semi-Christian Europe had agreed to lift a rod of iron, the tiger would have crouched down and licked his boots, instead of Europe licking his blood-stained paw. Failing this, if England had torn up certain clauses of the dishonorable Berlin Treaty and had said to Russia, 'You are free to cross the Turkish frontier,' the Sultan would, I think, have hurried to avert the stroke, and if not, the rest of Europe would have united to put a irresistible pressure on his government. But failing this, if England had been constrained to declare war, it would have been the holiest war, because the most unselfish that the world has seen."

TEMPLE BUILDING.

David's works of war made possible Solomon's works of peace. The foundations which the father had laid gave to the son the great opportunity of his life,—to build a temple to Jehovah. It is one thing however to have such an opportunity and another to have the purpose to make the most of it. It is the significant thing that Solomon had such a purpose. "But now the Lord, my God, hath given me rest on every side. . . . and behold I purpose to build a house for the name of the Lord my God. . . . Solomon was by no means a perfect man, "he had the defects of his qualities," he was not loyal to Jehovah with the loyalty that characterized David and sometimes he was inclined to question whether there was in the man any true religious faith. But here at the beginning of his reign at least, we find Solomon inspired with a grand purpose, which, while it may not have been wholly free from worldly and political considerations, was doubtless predominantly religious. It meant the glory of the Most High and the recognition in the most public and positive manner of the Lord as the nation's God and Supreme King. It is an example worthy of reverence and imitation. Here is a man who is not using the wealth, the leisure and the ability with which he has been endowed merely to promote his own selfish and luxurious enjoyment, but with a nobly unselfish purpose, seizing the opportunity which wealth, leisure and ability give to render blessings upon his fellowmen and to glorify God. The two classes of men are ever to be found in the world. One man seems to say to himself—"I have wealth, I will enjoy it, I will say to my soul, eat, drink and be merry, for thou hast much goods laid up for many years." Another seems to say—"I have wealth and leisure. They are the gift of God. I will use them for his glory by sharing them with my neighbor. I will promote a mission to give the gospel to those who know it not, I will build a church where the poor may worship, I will found a hospital, an asylum, a library, an institution of learning to help those who have less than I." So he makes his wealth, and whatever else he has, a part of the streams of blessing whereby the world is being enriched and becomes a co-worker with God in the uplifting of humanity.

King Hiram of Tyre comes quite prominently into view here, not an unimportant figure certainly. There seems to be a certain frankness and friendliness about the man. He had been David's friend, he would be Solomon's also. We should hardly feel justified in inferring any high moral motive in Hiram's friendship. He was indeed very willing to help Solomon in his great purpose, but it seems quite plain that it was his interest to do so. The King of Tyre was well pleased that the King of Israel should make trade with him, for the Tyrians were a trading people, and he was especially pleased that the King of Israel should expend his millions in building a magnificent temple rather than in military operations, and in the maintenance of a great army. It was much safer and more advantageous for Tyre every way. And Hiram had no objection to Solomon paying due respect to the Lord, his God. He may have been one of those who think that one form of religion is about as good as another. At all events he seems not to have been moved by any feeling of jealousy prompted by attachment to his own national deity.

The King Hiram type of man is not unknown in these modern days. There are many pleasant and respectable persons who are quite ready to help on the Lord's work—for a consideration. They have no quarrel with the ministers of religion, unless they make religion too directly a personal matter. Their friendship toward the good cause, they are apt to think, is not without a religious value.

But, as children of the world, they are wise in their generation. It is money in their pockets to stand well in the estimation of their religious neighbors. The erection of a handsome church edifice in the town makes their own property more valuable. Well-sustained churches and Sunday schools means more industry, more security for life and property, better neighbors, less criminals and smaller taxes. Why should they not help build the churches and be pleasant and friendly about it, seeing that doing so is directly in line with their dearest worldly interests? It might doubtless be a wholesome thing for church members through their doing and giving for the support of the church springs from a real purpose to glorify God and help men and how much has its root in pure selfishness.

It was a great thing to build in the midst of the nation a temple to the true God, not only because worship is the highest exercise of human faculty but because those who are brought to unite in the worship of God are brought into the best and purest relations with each other. It promotes intelligence, right thinking and the wholesome exercise of all the faculties; it stimulates patriotism and promotes strength and unity of national life. The temple was a most important factor in the life of the Jewish people. Amid all the apostasy of the centuries that succeeded Solomon the Temple remained as a monument, a bulwark and a rallying centre of the true faith.

The days for building temples in the old sense is passed. Christianity, with its broader horizon, understands that the name of God is not enshrined in local habitations of wood and stone. Still there are temples and temple-builders in these days. Wherever a congregation of worshippers is gathered, there is a temple of God, for Jesus Christ is in their midst, and every true believer is himself a temple of the Holy Ghost. The true temple-builders and the true worshippers will never cease to be important to the nation's life. Their office is like that of the lungs in the physical economy to cleanse and make wholesome the life currents. They do more than armies and legislatures to promote national honor and prosperity; they effect more than all merely political forces to bind men together in bonds of national and international peace and fellowship. They work for the glory of God and for that which is inseparable therefrom, the well-being of men.

Demolition Creek, Albert Co.

A meeting was called to convene in the Baptist church at Demolition Creek, for the purpose of organizing a Baptist Sunday School Convention. Rev. S. H. Cornwall, organizer, presided. Rev. W. Camp and Rev. T. Bishop appointed as the quarterly meeting to assist, who present and took part in the opening services. J. T. Stevens was appointed secretary of the meeting. Officers were elected as follows: Rev. S. H. Cornwall, president; Rev. W. Camp, Rev. M. Gross, vice presidents; J. T. Stevens, secretary and treasurer. A committee, appointed to draft a constitution consisted of Rev. T. Bishop, Rev. W. Camp, Rufus Tingley, Rev. I. B. Colwell, Rev. M. Gross. All present were invited to participate in the discussions of this meeting. The plan that the convention shall hold in the county was discussed by a large number of delegates. The committee then presented a constitution and rules of order, which were adopted by the convention. Executive committee, other than the officers elected, W. N. Calhoun, Revs. T. Bishop, I. B. Colwell, Bro. B. Patterson, Rev. B. Whitman.

Evening session opened at 7 o'clock. The President, Rev. S. H. Cornwall in the chair. Minutes of previous meeting read and adopted. The executive presented a report which was adopted.

Revs. B. Whitman, I. B. Colwell, V. Bishop, Bro. W. N. Calhoun, were appointed to prepare the programme for the next meeting of the society. The following parish superintendents were appointed: Albert Berry, J. T. Stevens, Willis Newcombe, J. A. McAlpine, D. C. Cleveland, Henry Collette. The delegates gave reports from their respective Sunday schools; the majority of which were very encouraging. It was Resolved, That this Albert county Baptist Convention, promise financial support to the Field Secretary as soon as he is appointed to his position by the executive of the N. B. Baptist Convention.

Addresses were given by the following gentlemen: Bro. Manning Tingley, subject, Bible doctrines and how to teach them. Bro. Tingley is a born theologian and handled his subject in a masterful manner. Like Paul, he speaks forth the words of truth and soberness with no uncertain sound. Rev. Bro. Byrnes, subject, A Teacher's qualifications (Rev. T. Bishop. The true purpose of a Sunday school; Rev. W. Camp. How to study the Bible. This address was very helpful to teachers and Sunday school workers, as the methods explained and exemplified, if carried out by a Bible student, could not fail to fit him for useful service in any Sunday school. I should like to report this address in full for the benefit of those not able to be at our convention, but time and space will not allow us.

A vote of thanks was unanimously tendered to the citizens of Demolition Creek for their kindness to the delegates. Meeting closed with music by the choir; Benediction by W. Camp.

Tuesday, Oct. 18.

Minard's Liniment Cures Dandruff.

A Cycle of Dastard.

BY F. LAFAYETTE.
When Prince Li Hung Chang, the Chinese viceroy, landed at New York this summer, his fellow countrymen of the city objected to the red decorations with which the viceroy, when he landed, was draped as being in very bad taste. No such criticism can be passed on the color of the ornate book bearing the above title. The cover is of that bright shade in yellow, so deep to the orange skinned celestial, whose noblest river is the Yellow River which empties into the Yellow Sea. The back of the book gleams with a golden gleam, the imperial emblem, hidden, crawling and revealed. On the front lid is the Chinese Cycle of sixty years, represented by a disc. The rim of the disc is red, and is divided into sixty equal parts, each containing the name of a year. The centre is a peculiar emblem, half black, half white, symbolizing the dual forces of darkness and light, which form the starting point of Chinese philosophy.

Most of the seventy illustrations are from drawings by native artists. Their obvious defects illustrate the limitations of Chinese art, and are thus not without merit. A fairly good map on tough paper, and so folded in the back cover as to be visible, when open, beyond the page, adds value to a book on almost every leaf of which some reference is made to the geography of the country.

The contents of the book relate mainly to the sixty years intervening from the prelude to China's first war with England to the present date. During forty-five years of that time, the author, Dr. W. A. F. Martin, resided in China. He was engaged as a missionary of the American Presbyterian Board North for sixteen years. He was in the service of his own country for two years, during that critical epoch when the treaties were negotiated, which opened Peking. Up to last year, or during twenty-seven years, he was a resident in the long closed city, which he was in part instrumental in opening to foreign influence, and there wielded a growing power for righteousness second to that of no other single foreigner in all China. In this last capacity, he developed the Imperial College, known as the Tsurryuen, the prime object of which was to train young men for the public service, especially as agents of international intercourse. From a school in which he devoted only two hours a day to teaching ten boys, English, it grew, under his presidency, into a first-class college, with nine foreign professors from the best colleges of Europe and America, and four Chinese professors, with one hundred and twenty plucked students, with graduates occupying positions as governors, as directors in military schools, in the telegraph department, and the best of them in the consular service. Two of them were employed, four years ago, in teaching the Emperor of all China the English language, and were shown as high as teachers by their august pupil, that they were permitted to sit in his presence while princes and other grandees were kneeling. All conversational exercises were given him in writing, and by him copied out, his teachers previously bringing them to Dr. Martin for approval. The distinction, thus won by Dr. Martin, of opening the mind of such a potentate to the vast wealth of new ideas wrapped up in the English alphabet seems great to us, but the Emperor's subjects regarded his taking up English as an act of sublime condescension.

Of the important indirect influences of the school, the chief has been the introduction of science, to a limited extent, into the vast network of civil service examinations, the one and only native highway to distinction in the empire.

As translator to the American embassy in the Tientsin treaty of 1858, Dr. Martin's name coupled with that of Dr. Williams, another missionary, then secretary of legation, and the ambassador, the Hon. Wm. B. Reed, are honorable as having been the means of securing the insertion of the following clause into the American treaty, and by force of their good example into that of the British treaty as well:

"The principles of the Christian religion as professed by the Protestant and Roman Catholic churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly teach and profess these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who according to these truths, peacefully teaches and preaches the principles of Christianity shall in no wise be interfered with or molested."

The familiarity with Chinese diplomatic relations to which he was thus early and intimately introduced has grown constantly through his continuous residence with all foreign ministers resident at Peking, on the one hand, and, on the other, by being not only a personal friend of many Chinese dignitaries, and numbering many of them amongst his former students, but through his position as professor of international law in the Imperial University, and the only official in the employ of the government who could be relied upon as an authority in all matters diplomatic. The insight

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given in these pages, in 1883, a body of native Chinese, Hung Tia Chong, younger brother of God his father, mandarin, arrests the observation on which the British and the Tartar are all before them. "Hot less devoted ready to die for the way for a leading strings more knowledge than to put themselves in ignorance and ruin." General Ward, first, and Colonel Khartoum, after, disciplined, and Imperial troops crushed. Foreign emperor against unity was lost once in a thousand.

The two chapters, in one of them, is one of the quarters and interest, as being acquaintance with, and not the globe-trotter. Two most venerable prophetic character, and her neighbor of the American author is disposed to dissolution in this they see. We have seen, China, modern, disciplined, and comprises the aim against the west in the Armageddon.

The mission chapter, from the preface all mandarin scholars. The traits of the prophetically visited each of the magisterial visit personal and to talk with have personally school houses, purposes, establish, to China, have verdict, contacts, Secretary of State, of Roman, testaments, he, an con, cont, Chinese are the laborers of the I can and do to China are lives are pure their work; it and civiliza, their efforts; in all charit, make conversions mentally bene, the book, interest. To the Christian, and to all into the variety of, the accuracy of, the profound of treat, sion will make acquisition, able contribu, and appearing the war with missionaries the Indian, British House, recent visit of, America, is answer to be aroused in all, portentous ev, Rev. J. H. pamphlet, cover, by him before, Minister's I, August 1896, Explaining th, "The Substi, ment," The careful thou, of the the, serve patient, price is ten c, dollars. The, Hall's books, that Book Rev. J. H. H.

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