

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 6, 1887.

NO 14.

EVIDENCES OF CHRISTIANITY.—Dr. Robinson, of Brown University, declares that treatises on the Evidences of Christianity are valuable to confirm the faith of believers, but of little avail to convince sceptics. Is not this very true? How few sceptics will take the trouble to read a treatise of the kind! The trouble, in most cases, is with the heart. They do not care to be convinced. When the heart has its yearnings after truth aroused, the head will not remain long unconvinced. Hence, it has always been found that more sceptics are cured by a powerful word of grace, than by all dry arguments, because this acts upon the heart, and arouses its longings after what Christ alone can supply. There may be a few sceptics who will be helped by a logical setting forth of the evidences; but the most are not disposed to consider them candidly, and are not in a position to weigh them, if they did. The preaching of the simple gospel, backed by the Spirit's power, must ever be the chief reliance.

WELL DONE.—The *Intelligencer* has the following, showing what can be done by one energetic temperance worker. It may be necessary for ministers to take the lead, in enforcing the Scott Act, as did this brother, and as Bro. Welton and his fellow-pastors are doing in Sussex, N. B.

MR. GAUKIN.—A young Methodist minister, in Canterbury, N. B., has done good service in prosecuting rum-sellers in that section. Last week he had three of them brought to this city and convicted before the Police Magistrate. John Eakin of North Lake, was sent to jail for six months, and Wm. Wise for two months, and John Donovan paid \$65.50 and went home.

CLARENCE.—A friend calls our attention to the fact that we did not notice, at the time, the settlement of Bro. J. H. Robbins, at Clarendon, N. H. The Baptist Church, in this place, over which he became pastor last August, is one of the largest and strongest in the state. We clip the following reference from an exchange:

The church congratulates itself upon the possession of a pastor who can so eloquently present the living truth on Sunday, and on week days exemplify the truth in his cordial and sympathetic mingling with the members of his flock. All feel that they have a friend in Pastor Robbins, and their eyes turn with new interest to the Province where he was trained for the work he so ably carries forward in the land of his adoption.

LIBERAL TEMPERANCE.—As some of our readers know, Mr. Goldwin Smith is at the head of an organization called the "Liberal Temperance Union." It is, in fact, a society to promote moderate drinking of the best liquor (i.e. the cure for the drunkard's cure). This gentleman recently visited our city, the Minister of Instruction for Ontario, who is a Baptist, by the way, to protest against pupils in the public schools being instructed in the pernicious effects of alcohol upon the system. Mr. Smith is afraid this will hinder the success of his attempt to do away with drunkards by encouraging people to become moderate drinkers. There is very little doubt that this will be the result, but Mr. Ross seemed to think it would help cure drunkards in a less absurd way—by promoting total abstinence—and refused to listen to the redoubtable chief of the *Byestander*. Good for Mr. Ross.

DISPARITY.—The value of the tobacco last year amounted in the United States to about \$235,000,000. In 1886 the production of cigars was, in round numbers, 250,000,000. Last year the consumption had reached nearly 3,600,000,000.

The whole amount given for missions by the Christian world, is thought to be about \$15,000,000. Over four dollars are given per inhabitant of the United States for tobacco, and over fifteen dollars each for intoxicants. Should the members of Baptist churches in the United States give equally for missions, it would put over \$15,000,000 into the treasury. Were the Baptist church members of the Dominion to give at this rate, it would mean over \$1,400,000 poured into the mission work; the Baptists of the Maritime Provinces alone, there would be \$400,000 contributed. What can we say to these things, brethren?

people, it would, in the end, infuse new life and lead to a prosperity in temporal and spiritual things hitherto unknown. This is the clipping:

The *Christian World*, of London, says that through loss of income from titles and glebes, the rural clergyman of the Established Church in England "have been fast drifting downwards from a social position of pastoral ease into the depths of absolute penury, in which, after sales of horses and carriages, neglect of the vicarage garden, discharge of servants, parting with books, furniture, and apparel, withdrawal of children from school, the sending of daughters out as governesses, and the pledging or discontinuance of life-insurances, they have come to know what it is to want sufficient fuel for firing, and proper food to eat."

TYRANNY.—The tyranny of the Knights of Labor is becoming more and more apparent. No one denies the right of any man, or any number of men, to refuse to work for a man, if they are dissatisfied with their wages or the nature of their work. But when they assume to dictate to an employer whom he shall hire, they are going beyond their right, and are seeking to limit another's liberty, and this is tyranny. An example of this is seen in Patterson, New Jersey. The silk business there employs 20,000 hands, and pays out \$100,000 per week in wages. Because the silk manufacturers will not engage not to give work to any except those approved by the Knights, a strike has been declared, and this army of workmen are required to give up their employment, and to lose this large sum weekly.

CONTRAST.—What a contrast between Berlin and St. Petersburg during the last week or two! In Berlin, there are high festivities; the houses are brilliant with decorations, the people are full of joyous enthusiasm. The centre of all the magnificent celebration is the aged Kaiser. He is the object of the grateful and loving regards of a great people. At St. Petersburg, fear and dread covering the city like a pall, detectives everywhere, soldiers on guard, police making indiscriminate arrests, a Czar hidden away behind the massive bulwarks of his palace, afraid to have any but a few of his nearest officials approach him; suspicion, fear, gloom everywhere. What makes the difference? Kaiser William, whatever else may be said of him, has looked upon his subjects as his children, and has lived a God-fearing, simple life before them. What war has come he has sympathized with the suffering, and the progress—not so great as it might have been—it is true—has been toward liberty to the subject. The Czar has clung to his despotism. He has given no sign of pity for his suffering subjects. They have been but chattels to be used for his purposes. He has determined to dam back the sweep of the world's current toward popular government. He is not one with his people. Hence, to-day he covers in fear, while William is the object of his people's reverence and love.

WORTH REPEATING.—The following has been referred to before with regard to the baptisms on the day of Pentecost, but it will bear reproduction: It has often been denied that it was possible to baptize 3,000 persons in one day, as Baptists have always believed was done on the Day of Pentecost. But July 3, 1878, there were 3,222 Baptist converts baptized in a river a little north of Ongole, India. The baptisms were performed by six native preachers, only two of whom officiated at a time. The ceremony was performed in the most orderly manner, the baptismal formula being repeated in each case, and the time occupied was about nine hours. As the writer heard a Presbyterian, Dr. Ward, once say, "This puts a quietus on the question of the possibility of the immersion of 3,000 on the Day of Pentecost."—*Ed.*

ARGUMENT FROM SILENCE.—Who has not heard of the argument for infant baptism based on the silence of the New Testament about it? Of one thing we are very well assured, if the silence of the New Testament is not an argument in its favor, it has nothing to favor it in the New Testament. Probably those who urge this as an argument for us do, on this point. The *Interior* (Presbyterian), however, is not satisfied with this argument, as is seen from the following from it:

"We would not think of employing it. The sound doctrine proposition is just the reverse of that, namely: that what is not commanded in Scripture, is in the way of church ordinances, is forbidden. If there were no authority in Scripture for infant baptism, we would not hesitate to say that it was forbidden."

That is good Baptist doctrine: The *Interior*, however, does not tell us where the support for infant baptism can be found in the New Testament which could permit its acceptance on the principle stated. Will some of our Pedobaptist contemporaries enlighten us?

—In the parish of St. Peter, Cornhill, the rector receives \$2,300 a year, and there is only one bona fide resident ratepayer, and he is not a member of the Church of England. This is what the *City Press* calls "a curious anomaly."

Caring for Men's Souls.

Hearken to a revelation I have to make. It is a startling statement. It will surprise you that I must prove it as I go on. Instead of this total indifference all about you in regard to your soul, I have to tell you that heaven, earth, and hell are after your immortal spirit. Earth to cheat it. Hell to destroy it. Heaven to redeem it. Although you may be a stranger to the Christians in this house, their faces would glow and their hearts would bound if they saw you make one step heaven-ward. So intricate and far-reaching is this web of sympathy, that I could by one word rouse a great many prayers in your behalf. No one care for your soul? Why, one signal of distress on your part would thrill this audience with holy excitement.

If a boat in any harbor should get in distress, from the man of war, and from the sloops, and from the steamers, the flying squad would pull to the rescue. And if now you would lift one signal of distress, all these voyagers of eternity would bear down towards you and bring you relief. But no. You are like a ship on fire at sea. They keep the hatches down, and the captain is frenzied, and he gives orders that no one shall pass the vessel in Hamburg or on the bottom of the ocean, and I don't care which." Yonder is a ship of the White Star Line passing. Yonder one of the National Line. Yonder one of the Cunard Line. Yonder one of the Lusitan Line. But they know not there is any calamity happening on that one vessel. Oh, if the captain would only put his trumpet to his lip and cry out, "Lower your boats! Bear down this way! We are burning up. Fire! Fire!" No, no. No signal is given. If that vessel perishes, having hailed no one, whose fault will it be? Will it be the fault of the ship that hid its calamity, or will it be the fault of the vessels that, passing on the high seas, would have been glad to furnish relief if it had been only asked! In other words, my brother, if you miss heaven it will be your own fault.

No one care for your soul? Why, in all the ages there have been men whose souls were saved by one word. In this work of man went down under the knives of the surgeons, whom he had come to save, and Robert McChayne preached himself to death by thirty years of age, and John Bunyan was thrown into a dungeon in Bedfordshire, and Jehudi Ashmun endured all the malaria of the African jungle, and there are hundreds and thousands of Christian men and women now whose praying, teaching, preaching, living, dying to save souls.

No one care for your soul? Have you heard how Christ feels about it? I know it was only five or six miles from Bethlehem to Calvary—the birthplace and death-place of Christ—but who can tell how many miles it was from the throne to the manger? How many miles down, how many miles back again? The place of His departure was the focus of all splendor and pomp. All the throngs facing His throne. His name the chorus in every song and the inscription on every banner. His leading-place a castle-pier, malodorous with unwashed brutes, and dogs growling in and out of the stable. Born of a weary mother who had journeyed eighty miles in severe unhealth that she might find the right place for the Lord's nativity—born, not as other princes, under the flash of chandeliers, but under a lantern swung by a rope to the roof of the barn. In that place Christ started to save you. Your name, your face, your time, your eternity, in Christ's mind. Sometimes travelling on mule's back to escape King Herod's massacre, sometimes attempting nervous sleep on the chilly hill-side, sometimes aching in His breakfast by the carpentry of a plough. In Quarantania the stench of the field, by their shape and color, looking like the loaves of bread, tantalizing His hunger. Yet all the time keeping on after you. With drenched coat treading the surf of Genesareth. Howled after by a bloodthirsty mob. Denounced as a drunkard. Mourning over a doomed city, while others shouted at the sight of the shimmering towers. All the time coming on and coming on to save you.

Indicted as being a traitor against government, purged witness, swearing their souls away to insure His victory. Flogged, spit on, slapped in the face, and then hoisted on rough lumber, in the sight of earth and heaven, and hell, to purchase your eternal emancipation. From the first infant step to the last step of manhood on the sharp spike of Calvary, a journey for you. Oh, how do you care for your soul?

By dolorous unkindness add up the stable, the wintry tempest, the midnight dampness, the absence of forty days from food, the brutal Sanhedrin, the heights of Golgotha, across which all the hatreds of earth and all the furies of hell charged with their bayonets, and then dare to say again that no one care for your soul.

A young man might as well go off from

home and give his father and mother no intimation as to where he has gone, and, crossing the seas, sitting down in some foreign country, cold, sick, and hungry and lonely, saying, "My father and mother don't care anything about me." Do not care anything about him! Why, that father's hair has turned gray since his son went off. He has written to all the consuls in the foreign ports asking about that son. Does not the mother care anything about him? He has broken her heart. She has never smiled since he went away. All day long, and almost all night she keeps asking, "Where is he? Where can he be? He is the first thought in her prayer and the last thought in her prayer—the first thought in the morning and the last at night. She says, "O God, bring back my boy. I must see him again before I die. Where is he? I must see him again before I die." Oh, do not let his father and mother care for you. You go away from your heavenly Father, and you think He does not care for you because you will not ever read the letters by which he invites you to come back, while all heaven is waiting, and waiting and waiting for you to return.—*Talmage.*

Art Thou The Man?

There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt collar, and all at once the good man's polities left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the person called upon—O breaker Jones, who was all bowed down with rheumatism, and found his patient and ever cheerful; upon young brother Hall, wasting away with the consumption, and found him anxious to be with Christ; upon good old grandmother Smith, in her poor miserable hovel of a home, and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her tranquil and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was washed in his own chair, his good wife came to him with her needles, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful, indeed; but there is one little thing the grace of God does not seem to have the power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have the power to control a minister's temper when a shirt-button is gone." This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when installed in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art in the fitness of the work; the perfection of music in the little acouracies; So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave words, Lord's prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Chas. Fiske.*

Life Is Immortality.

Does human life, as it stands, look like an integral and harmonious whole? Is there, indeed, any intelligible account of it to be given on which any two men could be possibly agreed? Has it in it any of the signs of a culmination, of a crowning triumph achievement—this blind, mixed, wayward, struggling, perverse, burdened race of ignorant, baffled men? Its efforts—what are they but suggestions? Its wisdom—what is it but the glean of the truth behind the veil? When solution of them is possible, apart from the supernatural revelation? Science, with all its insistence on harmonious perfection, gives no explanation of its utter failure in nature's choicest product, man. The remedy for this deep unrest of the warlike and baffled humanity, lies in the Christian faith that our every-day life is but a stage, a test, a putting to proof; not that we may here learn how to receive our consummation in another and a better kingdom, in Christ Jesus. What is the one, relentless lesson that we learn with every advancing year? Is it not that here on earth we shall never do more than exercise but a tiny fragment of the capacities lodged within us? Have we intellectual interests—then every new year cuts down our chances of satisfying them. The books that must go unread, the languages we know, the discoveries we should of all must go, except some trifles of fragmentary

knowledge which we can just find time to scrape together. Is our motive benevolence? Labor and toil as we may, we learn at last that we do well if we can here and there touch the fringe of the perplexity of sorrow; if we do not in our best efforts stumble fatally against some blind obstacle before we have even begun. But we believe that nothing shall be wasted. Not here the fullness of our capacities, but only their first tentative struggles. The steady hand, the balanced skill, the formed character, the trained self-surrender—it is these that we are here to win. Here we are but ragged ends, incomplete, experimental, but in whatever lack of personal happiness, under whatever misfortune, depression or ignorance, we can still learn patience and self-denial; still practice love, and train hope and increase faith.—*Canon Scott Holland.*

Don't Step There.

A man started out for church one icy Sabbath morning, and presently came to a place where a little boy was standing, who, with choking voice, said: "Please don't step there." "Why not?" "Because I stepped there and fell down," sobbed the little fellow, who has thus taken it upon himself to warn the unwary passer-by of the danger into which he had fallen. There are many men in the world who have good reason for giving such warnings at this. The man who has trod the dark and slippery paths of intemperance, as he sees the young learning to take the first glass of spirits, or wine, or beer, has good reason to say to them, "Don't step there, for I stepped there and fell down." The man who has indulged in gambling till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, "Don't step there, for I stepped there and fell down."

How many there are to-day in prison and convict settlements, with reputations ruined and lives blasted, who could say to the young men tempted to enter the paths of dishonesty and wrong-doing, "Don't step there, for I stepped there and fell down."

It is well for us to be warned by the sad experience of others, and to be sometimes a duty for those who have fallen by their temptations to lift a warning voice. There are slippery places all around us, and thousands are passing heedlessly along. Let us entreat them to beware, and as we remember the bitter experiences of our own sinful lives, let us say to those who are just yielding in such temptations, "Don't step there, for I stepped there and fell down."—*Baptist Weekly.*

A word spoken in season, how good it is. Such a word *The Independent* speaks in the present season, when revivals are reported from so many churches. A genuine revival is a great blessing; the semblance of a revival may be anything but a blessing. The warning word concerns the latter, and not the former.

We are especially concerned to admonish many of our brethren, who, waking up suddenly to the low state of religion and spirituality in their churches, plan a hasty "revival," send off for a revivalist or an evangelist to come and help them for "three or four days" or "a week or ten days," and confidently expect that the false ground which has been lying idle and thorn-grown for years can be broken up, sowed and reaped during a brief and hurried spurt of evangelistic effort. No; what is needed in our churches, and what is needed both of pastor and evangelist, is thorough, patient and diligent work: trusting in God for results to be manifested in due season, and which we shall surely "reap if we faint not." The hasty revival meetings of modern times cannot be after a divine pattern. More time ought to be spent with the church. The church needs great enriching by wise teaching; it needs great awakening by wise and thorough preaching; it needs to be reclaimed from the world and brought back to consecrated allegiance to Christ and devotedness to his service.

God will not honor those hurried efforts which are intended to condense the worldliness of the church by gathering in a quantity of usurp fruit from the world. We believe in instantaneous conversions, but we do not believe in superficial conversions, a too hasty harvesting of souls, especially when the church is cold, unconsecrated and worldly. Better plan for work so deep and thorough that when it is done it will be done for all time and eternity. Better spend six months than six days in going over the field and hauling up the backsliders, recalling the wandering, reconsecrating the careless, and getting every man who has named the name of Christ, to depart from all iniquity and bravely and vigorously give himself to "his work," than to take three days or a couple of weeks and beat the church into a froth of religious excitement, which will subside as suddenly as it arose.

Literary Notes.

The *Homiletic Review* for April opens with an exceedingly sensible article on the use of the MS. in the Pulpit by Dr. Wm. Taylor. Dr. Pentecost has a characteristic paper on the burning question, "How Shall our Cities be Evangelized?" Following Dr. Sherwood's article in the previous number on "The Knowledge of Growth of our Cities" is highly significant and deserves the most anxious consideration. Dr. C. S. Robinson writes instructively on "The Best Methods of getting Church Members to Work." Dr. Busis, of Drew Seminary, gives the third article of the symposium on "How Can the Pulpit Best Counteract the Influence of Modern Skepticism?" It deserves for its intrinsic worth, aside from the subject, the earnestness and powerful study of every preacher. But the paper likely to attract the widest attention and be read with keenest zest is a masterly analysis of the qualities of Dr. Talmage as a preacher, by an eminent Professor of Homiletics. While some may incline to think it rather severe on so notable a preacher, yet its kindly spirit, its keen analysis, its discriminating appreciation and the ability of the writer will be appreciated. The sermon—eight in all—set by such eminent preachers as Dr. Palmer, of New Orleans, Dr. Berrier, of Paris translated for the *Review*, Dr. Reed, of London, and Dr. Matthews, of London. All the other departments, too numerous to mention, are full of timely, varied, bright and instructive thoughts on scores of subjects of special interest to the ministry. The number, as a whole, is quite on a par with the preceding numbers of this year, and that is saying a good deal. Published by Fiske & Wadsworth, 13 and 20 Astor Place, New York. \$2.00 per year; 30¢ per single number.

That, That, and the Other.

Sydney Smith said, in answer to the question how he kept cool in such warm weather: "Oh, I take off my flesh and sit in my bones." Too many preachers, Dr. Shedd says, take off their bones and sit in their flesh.

Early in the course of the mission in Turkey, a controversy arose between Dr. Schaffner and the Russian Ambassador, in which the latter said that his "master the Emperor would never consent to the establishment of Protestantism in the Turkish Empire," to which the defiant reply was made that "the kingdom of Christ, my Master, will never ask the Emperor of all the Russias where it may set its foot."—*N. Y. Observer.*

John Wesley wrote: "My brother Charles, amid the difficulties of early ministry, used to say, 'If the Lord would give me wings I would fly.' I used to answer, 'If the Lord bid me fly I would trust him for the wings.'"

It is one of the greatest absurdities in the world, wrote John Vane Hall to his son, "for a professor of religion to think himself safe because he is sick." True. To the old, perhaps, more than to the young, applies the truth: Only who thinks himself unsafe is safe! See 1 Cor. 10:12.

A noble princess asked a courtier when he would leave begging. He answered, when she left giving. God never ceaseth to give, let us never cease to ask.

The Duke of Argyll, in one of his recent works, says: "There is nothing but mind that we can respect; nothing but heart that we can love; nothing but a perfect combination of the two that we can adore."

No Baptist who thinks it just as well to be something else than a Baptist will ever amount to much as a Baptist. Baptists have a reason for their separate existence as a denomination, and the brother who has not found out what that reason is, is a poor "stick" in a Baptist church. Every Baptist ought to make it a point to know why he is a Baptist.—*Baptist Banner.*

The New York *Tribune* delivers a homily with a point to it thus: "A few years ago a play by Alfred Tennyson was enacted in London, in which a typical atheist was represented, as uttering lightly the virtue of chastity. The evident intimation of the dramatist was that atheism tended strongly toward immorality. A member of the British peerage thereupon arose in the stalls and denounced the play as a libel upon all free-thinkers, and in some subsequent public utterances fervently proclaimed chastity to be a cardinal doctrine of infidelity, of which he himself was a living proof. The sequel to this incident was recorded recently, when a Scottish court granted the wife of that peer a divorce from him on the ground of infidelity."

Arrived ex S.S. "Parisian" from Liverpool, G. B., 2 cases of Bibles, in variety of bindings—class, rim and cheap; road; gilt; Persian; reference; and without; Pulpit; large type; Family; large type, etc., etc. All to be sold low for cash. Also, a lot of cheap S. B. Bibles and Testaments. Order at once from Baptist Book and Tract Society, Halifax, N. S.

Messenger and Visitor

12 months per annum; when paid within thirty days \$1.00.

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WEDNESDAY, APRIL 6, 1887.

SPECIAL OFFER.

We are empowered by the managing directors to offer the MESSENGER AND VISITOR to new subscribers from the first of April...

ONE DOLLAR.

Will not all interested in the MESSENGER AND VISITOR, but especially pastors and agents, assist us to get it into as many new families as possible...

RAMBLINGS.

The editor of the MESSENGER AND VISITOR has had thought to do to satisfy any reasonable man, for the last few months, in caring for the renewals of subscriptions...

HARVEY FIELD.

This field is a very extensive one. It includes Harvey—the most important station—New Horton, stretching down the bay shore toward Rockes, Midway...

Harvey one cannot but be impressed with the great number of young people, and have his heart drawn out in longing after their salvation.

THE EARLY HISTORY of the Baptist cause in this region is involved in some obscurity. Quite a large number of the old settlers were from Cornwallia, N. S.—that seed bed of Baptist principles.

Here he began, in the virgin forest, to make himself a home. Working during the week, he preached on Sundays in his blue homespun suit, as he had opportunity, in the region round about.

THE WEEK. The long promised Concord Bill has been at length presented to the House of Commons. Among its provisions are the following: Magistrates are empowered to examine witnesses under oath...

After Mr. Newcomb, Rev. Nathan Cleveland lived at Horton for many years, and preached to the people. When he became aged, he went to live with his son at what is now known as Alma, where he died.

The whole country around Harvey is in a state of great business depression. One reason is the failure of a Mr. Smith, who had engaged in an extensive business of shipping stock to England.

The five days spent on this field were most successful ones, in the interests of Christian reading. Seventy-nine new families will receive the weekly visits of the MESSENGER AND VISITOR.

IS THIS TRUE?

A preacher of twenty years' experience as evangelist, confesses that, though he preaches more and works harder than he did ten years ago, he does not note make half so many additions to the church as he did then.

It has been a matter of the deepest grief and the most painful surprise to many of the best men, that the years of their rich maturity of thought and experience have been less fruitful, apparently, than the first years spent in the ministry.

A History of the Baptists. There has just come from the press an imperial octavo volume of nearly one thousand pages, comprising a complete history of the Baptists from the earliest times up to the present day.

From the author's preface I will cite a few words, and then close this too meagre notice of a great work. He says that he has aimed, so far as in him lay, to command accuracy of statement with a style adapted to the common reader in our churches...

have, and we predict it will have, a wide circulation and a cordial welcome among Baptists on both sides of the Atlantic. There is an introduction to the work that deserves a thoughtful study.

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tion that any people have maintained these truths, they have been the true Baptists of the world.

Presumably you think your correspondent at the Capital snowed up, silence has reigned so long. To his great inconvenience he has more than once been mowed up during the present winter, for it is winter still here, and it is to be expected that the heavy fall of snow of last night and to-day...

Whether owing to snow blockades or other causes, parliament has not got here yet. They say it is coming—and a brand new one, too, with some of the old material worked over into it.

He adds, "under the circumstances, it is useless for me to say that I decline to sell my new spring hats (by the way they are just opened) to any member of the House of Commons."

THE OSGOOD CHURCH has had the joy of a great gathering during the winter. This is one of our oldest churches, and has probably contributed more material for ministers than any other one of our churches...

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Mr. Davis and Mr. Laframme, to the foreign field. One of them, Mr. Laframme, belongs to the East, and a fine fellow he is.

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Advertisement for 'Gates' Invigorating Syrup' featuring a bottle illustration and text describing its benefits for various ailments.

Advertisement for 'Gates' Invigorating Syrup' with detailed text about its medicinal properties and pricing.

Advertisement for 'Intercolonial Railway' detailing winter arrangements and train schedules for various routes.

Advertisement for 'Windsor and Annapolis Railway' detailing winter arrangements and train schedules.

Advertisement for 'How Printing Pays' with text explaining the benefits of the printing industry.

With Faith - By Andrew F. Brown. A short story or poem about faith and its power.

Mr. Tom Archer's apology. A narrative piece about a man named Tom Archer and his actions.

Comfort in Death. A reflective piece on death and the comfort it brings.

Her Brother. A story or poem about a brother and the relationship between them.

A Missionary on a Bed of Adversity. A narrative about a missionary's struggles and faith.

Mr. Tom Archer's apology (continued). Further details of the story about Tom Archer.

With Faith (continued). Further text from the piece about faith.

Thought bitterly to himself, how interesting that took must be. A short narrative snippet.

Very well, she replied, without glancing up from her book. A dialogue snippet.

And it always did. No matter how fresh and impatient either might feel. A narrative snippet.

Did you read the other day in the newspaper. A dialogue snippet.

There's no sense in your going down to-day. A dialogue snippet.

That was all right to dinner. A dialogue snippet.

That was all right to dinner (continued). Further dialogue.

And Tom, who was covertly watching the little figure in the rocking chair. A narrative snippet.

And she said to him, I gave my heart. A dialogue snippet.

With mortal eyes I cannot see. A dialogue snippet.

With mortal eyes I cannot hear. A dialogue snippet.

With mortal eyes I cannot see (continued). Further dialogue.

With mortal eyes I cannot hear (continued). Further dialogue.

With mortal eyes I cannot see (continued). Further dialogue.

With mortal eyes I cannot hear (continued). Further dialogue.

With mortal eyes I cannot see (continued). Further dialogue.

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With mortal eyes I cannot see (continued). Further dialogue.

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With mortal eyes I cannot hear (continued). Further dialogue.

With mortal eyes I cannot see (continued). Further dialogue.

Advertisement for 'Cold Medicine' with text describing its effectiveness for various colds.

Advertisement for 'Doors, Sashes, and Blinds' listing various services and products.

Advertisement for 'Waltham Watches' highlighting the quality and precision of the watches.

Advertisement for 'Beardsley's Celebrated Oil Paste Blacking' for shoe care.

Advertisement for 'Thomas L. Hay' and 'Hides and Calf Skins'.

Advertisement for 'Seal Skin Sacques' and other goods.

Advertisement for 'Mitchell's Belladonna Plasters' and other medical products.

Advertisement for 'Cold Medicine' (continued) with more details.

Advertisement for 'Doors, Sashes, and Blinds' (continued) with more details.

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Advertisement for 'Seal Skin Sacques' and other goods (continued) with more details.

Advertisement for 'Mitchell's Belladonna Plasters' and other medical products (continued) with more details.

THE BOW.

The hollow of His hand. When tossed upon the billows, After from friendly hand, I will look to Him who holds me "In the hollow of His hand."

THE BOW.

It is hard for parents to say "No," and harder still for them to say it to their children. Shall you know that "No" is meant. With the severe experience and training of the fathers of our country...

THE BOW.

Perhaps it is harder for the parents to say "No" to daughters than to sons. Young men learn soon, if they learn at all, that obedience is a necessity in the management of business, and of all affairs where duties are to be done and trusts executed.

THE BOW.

A father and mother once sent me to talk with their daughter, who was about to marry an attractive but worthless man. They had exhausted their arguments and appeals, and the girl was unmoved.

THE BOW.

Mr. E. Stewart says in "Winter Care for Breeding Cows," that the period from a few days before calving up to the first milkings is the most important period of a cow's life.

Little succorance. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes great skill to engrave the Lord's prayer upon a five-cent piece than upon a broad steel plate...

TEMPERANCE.

"Ladies, I Must Speak." BY JENNIE HOWARD BENAM. As I was coming up the Hudson with a small party of friends a few summers ago, an incident occurred which impressed me to the core.

THE FARM.

Early Seed Sowing. Last spring I sowed Egyptian beans while the soil underneath was frozen, and never had a better crop.

THE FARM.

Position may be planted very early with this or no soil at all. In fact, although we have several times had the soil frozen at the end of more than a week, we have never had them injured.

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PARSONS' PILLS. These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease.

JUDICIOUS MEN ADVERTISE. Advertising is a key to certain success; the best mediums, and then patronize LIBERALLY. Papers of the largest bona fide circulation always bring the best returns for the money invested.

THE REMEDIAL COMPOUND. St. John Business College. IS A POSITIVE CURE for all those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION. Remedy for Rheumatism, Gout, Neuralgia, etc.

Harold Gilbert's NEW CARPET STORE.

Why this is the best place in the Maritime Provinces to buy
CARPETS and HOUSE FURNISHING GOODS.

1. The Stock is all New, imported this Spring.
2. Bought from the best known makers.
3. Replete with all the novelties, affording opportunities for selection not to be obtained elsewhere.
4. Comprises Goods in all qualities, from the Cheapest to the Best.
5. Everything marked at lowest living profits, no discounts.
6. The most wonderful values ever shown.

Don't forget the address,
HAROLD GILBERT, - 54 KING STREET,

If you reside out of town, send for samples.
Make your selections early and have your Carpets made and ready to lay at short notice.

— STOCK —

BRUSSELS AND TAPESTRY CARPETS WITH BORDERS
VELVET, THREE-PLY, WOOL, UNION, and DUTCH
CARPETS, OILCLOTHS, LINOLEUMS, MATS,
RUGS, MATTINGS, KENSINGTON
SQUARES, FELT SQUARES, CUR-
TAINS, CORNICHE POLES,
ETC., ETC., ETC.

HAROLD GILBERT.
5 King Street, - Saint John, N. B.

BAPTIST BOOK AND TRACT SOCIETY,
94 Granville Street, Halifax, N. S.

BAPTIST PERIODICALS
and Graded Lesson Helps
FOR SECOND QUARTER, NOW READY.

TO PREVENT DELAY AND DISAPPOINTMENT
ORDER YOUR
LESSON HELPS AND PERIODICALS
From us at once.

Catalogues giving Complete List of Lesson Helps and Papers supplied free.
GEO. A. McDONALD, Sec'y-Treas.

Worth Thinking Of.

What Ayer's Cherry Pectoral does:
It prevents the growth, or arrests the progress, of a dangerous class of diseases that begin as mere trivial ailments, and are too apt to be neglected as such. It alleviates even the most desperate cases of pulmonary disease, and affords to the patient a rest and the only chance for restoration to health.

How Ayer's Cherry Pectoral Does Such Good.
It soothes the inflamed and throbbing membrane of the throat, and cleanses the mucous membrane. It always induces a cough, and it tickles the throat and coughing, and soothes the patient to rest. It breaks open the throat, restores the natural tone to the affected vocal cords.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.
Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases.
Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unobtainable, even by the most skillful pharmacist, dealing with small quantities.

Where Ayer's Cherry Pectoral Stands Before the World.
It is popularly known to be a medicine that has cured laryngitis, bronchitis, and pulmonary affections where all other have failed.
It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago.
It has held the first place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., (Analytical Chemists) **Lowell, Mass.**
Sold by all Druggists: Price \$1, six bottles for \$6.

News Summary

DOMINION.

The electric light has been introduced in Truro, N. S., and the citizens are favorably impressed, many favoring its permanent adoption by the town council for lighting the streets.

On May 14th, 1787, Arabella Brimer (now Mrs. John Outhit) of Melvern Square appeared on life's scene; her sight, hearing, and intellect are unusually good. She is indeed "one of the salt of the earth." Her 100th birthday is to be duly celebrated, and Annapolis County's eldest child should be thus honored. Kings County beats the above. Mrs. Taylor, of Berwick, N. S., is past 107, and still hale and hearty, seems pleased to see her friends, and her visitors are not few, either.—*Com.*

R. S. Currie, bank agent at Antigonish, is reported out of danger from the late shooting. The City Marshal of Halifax has received a letter from the police authorities, Boston, in which it is stated that Stanley Steele is a resident of Salem, Mass., where his parents reside. He is an escaped prisoner from the district, and absent from duty for days at a time. Rumors are afloat that Chief Prud'homme is to be replaced, and the names of ex-Mayor Beauregard and Lieut.-Col. Hughes and Vanstrubben are mentioned as his successors.

If a purely charitable institution were to distribute \$55,000.00 to the victims of misfortune, what the circumstance would challenge the admiration of the civilized world. The greatest misfortune that can befall a family is the loss of the bread-winner by death. At this moment the Dominion Safety Fund Life Association, St. John, N. B., has received \$55,000.00 into such homes—not through humiliating charity, but through the unselfish devotion and business prudence of the deceased.

The manager of the New Brunswick railway has issued the following notice: To comply with the requirements of the United States Inter-State Commerce Law, it will be absolutely necessary for us to cancel all existing rates, contracts or otherwise, between points in the United States and St. John, St. Stephen, Fredericton Junction and McAdam Junction, on April 4th, 1897.

Mr. Strauss, of Tennessee, has been appointed U. S. consul at Charlottetown, instead of Collins, whose appointment was cancelled.

"Sweet sixteen" was the age of the groom and twenty-seven the age of the bride in a marriage which took place in York county last week.

The section of the Cape Breton railway between Gulf of Canso and Grand Narrows, about 35 miles in length, has been finished, leaving ten miles yet to be completed. As soon as this work is executed and the plans of construction are prepared, tenders will be called for.

The Pictou branch of the Intercolonial railway will be completed and opened for traffic probably on the commencement of the next fiscal year, July 1st.

An offer of \$100,000 by a syndicate of New York capitalists, under the leadership of the Restigouche river for salmon fishing, has been refused.

Yesterday afternoon a large number of the friends of the temperance movement from different parts of the country met in the Y. M. C. A. Hall for the purpose of considering the advisability of making an effort to try and repeal the Scott Act in this county. Among those present were Joseph Coombes, Esq., Barrister of Halifax. After a great deal of discussion it was finally decided to make an effort to repeal the Act. Several gentlemen are strongly opposed to the steps about to be taken. Mr. Coombes said he was fairly convinced that the Scott Act is in force in this county, and advised the temperance people not to repeat it, for in doing so they were going back on what they had already accomplished. Others argued that it would split the temperance party, and that it was better to let the Act be repealed in the Local Act, passed in 1886, and now in operation in the city of Halifax, into force in this county. In the evening a large public temperance meeting was held, which was addressed by Messrs. Coombes and Moore, and Rev. Mr. Goucher.—*Free Press.*

At the St. Stephen town elections, last week, the mayor and six councillors were elected by acclamation. Henry Graham, Esq., is mayor.

The ship "Jan O'Shanter," which arrived at New York on the 3rd inst., I had on board Capt. Perry and crew of the bark "Sokoto," owned by John Killan of Yarmouth, N. S. The "Sokoto" sailed from Philadelphia for Palermo March 18th, with 35,369 cases of oil, and after having cleared the capes of Delaware sprung a leak during a heavy gale on the 21st. The vessel was holed to the water on the 22nd, several hundred cases of oil were thrown overboard and all hands labored at the pumps apparently gaining on the leak when the spare spars on deck broke loose and smashed the pumps, forward house and crew's quarters and cabin. The bark then tilted to the main deck. The "Jan O'Shanter" took off the captain and crew on the 25th and returned to Philadelphia, as she was low in the water and likely to prove dangerous to passing vessels. The "Sokoto" was 358 tons burden and was built in 1876 at Annapolis, N. S. Her crew saved nothing.—*Sun.*

The severe storm which raged all along the coast during last week, reached St. John on the 25th and set in with something terrific, and was accompanied by a fall of snow and rain. Along the New England coast a despatch says the storm of Friday night and Saturday was the most severe on the coast for many years and much property on shore and shipping at sea damaged. The wind blew at a velocity of from 40 to 80 miles per hour.

Charles T. Bailey, Esq., St. John, N. B., an old Seminary student and a most worthy member of Brussels Street church, has lately completed his law course, and been admitted an attorney. He has a

business office on Prince William street, and can be depended on for honest counsel.

BRITISH AND FOREIGN.

Two British officers while out hunting, recently, accidentally wounded some passing Bedouins. A scuffle ensued, in which one of the Bedouins was killed and the officers were badly hurt, and narrowly escaped being hanged by the infuriated Arabs.

London, March 28.—During the service in a chapel in Mentone to-day a noise in the organ loft caused a panic, and a rush was made for the doors. In the struggle to escape from the church, many persons were injured. The countess Araldi has died from effects of injuries received in the late earthquake at Mentone.

King Christian, of Denmark, has been informed from St. Petersburg that another unsuccessful attempt has been made upon the Czar's life. News was also received of the discovery of a conspiracy in the Caucasus. One hundred officers of the Tiflis garrison have been arrested for complicity in the plot.

The Queen has commanded all members of the royal family to come to London to celebrate her jubilee.

A report has reached St. John's, Nfld., of the total loss of the sealing steamer "Czar" with a crew of 250 men, on the shoals near Funk Island, off Bonaville Bay. No particulars of the disaster are yet at hand. Debris consisting of deck ladders, fore-cast deck, and cooking gear with the steamer's name on it, have been found on the ice. The supposition is that the steamer's boiler exploded.

The roof of a church at Lingyung, Looza, Sicily, fell without warning during services, Friday, burying beneath it 100 persons, 40 of whom were killed and injured.

It is said that if the crime bill is passed the headquarters of the National League will be removed from Dublin to London.

The Russian government has placed at the disposal of the exiles £25,000 to be used in unraveling the nihilist conspiracy in Russia and £12,000 to be used for the same purpose in foreign countries.

Three persons who were concerned in the attempt to assassinate the Czar by means of bombas St. Petersburg on March 13th, were hanged on Thursday morning. Twenty more officers in various branches of the service have been arrested in connection with the attempt made against the life of the Czar in the park of Gatchina palace on Tuesday last.

It is reported that the Emperor Francis Joseph will come to England during the Queen's jubilee if political affairs permit of his leaving Austria.

Russia has declined France's invitation to participate in the exhibition to be held in Paris in 1889, on the ground that she can not assist to celebrate an event which she considers dishonorable.

UNITED STATES.

Rev. Dr. Ray Palmer, the celebrated hymnist, died at New York on Tuesday. Dr. Palmer was a most successful preacher and one of the leading hymn writers in the country. He was born at Little Compton, R. I., November 17, 1812, and was Judge Thomas Palmer, of the Court of Errors and Appeals, was a descendant of the early settlers of Plymouth colony. The best known hymn from Dr. Palmer's pen, "My faith looks up to Thee," has been translated into twenty languages.

A new iron bridge, building at Vaucorb on the line of the Maine Central railway, to replace an old wooden bridge which has been torn down.

The "Prussian," which arrived at Portland, Me., Thursday, brought with it a monstrous fish, speckled like a trout, caught about six weeks for a man who had the creature with a head almost human, and from it depends something that closely resembles hair. The strange creature when captured weighed 890 pounds.

Chickering, the piano man, is dead—aged 80.

The intensity of feeling in Detroit over the proposed prohibition amendment has no parallel in the history of political campaigns in this State. Conservative men of both sides are fearing serious trouble on election day, as the feeling against prohibition in the eastern part of the city is intense. All the interest in State and county politics shrinks out of sight compared with the absorbing importance of the question whether the people shall have beer or not. An alderman said that not one Prohibition vote would be cast in his precinct because no Prohibitionist would dare to vote there. He added, "I am speaking the truth when I say that the highest honor of a man to vote for a Prohibitionist in my part of the town. This, if it is found out." There will probably be 5000 anti-prohibition workers at the polls.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of various Bells, and Fire Alarm Bells, and over 1,800 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

Some 5,000 carpenters at Chicago struck work on Monday morning, and building operations are consequently suspended. An advance of wages demanded has been refused.

The Hon. S. A. Ritchie of Akron, Ohio, at a great banquet in Washington a short time since, spoke thus about the trade and resources of Canada:— "To illustrate further the relative importance of these commercial relations, the statistics show that the exports of Canada per capita were greater than those of the United States, and her per capita imports are also greater than our own. Her per capita railway mileage is about the same as those of the United States. Her population from the date of our declaration of independence up to the present day has been equal to our own, ours at that date being about 3,000,000, and here being less than 3,000,000.

Loss of production in Lynn has been \$36,375,000. Five leading firms have left Beverly with 600 hands. A pay roll of \$350,000 per year and an annual production of \$1,075,000. Three firms have left Beverly. They employ 315 hands. Stoneham has lost six factories, and there are 740 less workmen employed there than there would have been had the firms remained in that town. Six factories have removed from Marblehead, with 1,265 employees. Thirty five of these firms have left the state altogether, going to Maine or New Hampshire. They employ 8,155 hands, paying them \$3,821,000 and manufacturing each year \$9,435,000 worth of goods." The benefit which workmen in this business alone, have derived from "strikes" that have produced such results, is somewhat difficult to discern.

Marriages.

THOMAS RUDDECK.—At 65 Queen Street, Apr. 2, by Rev. G. O. Gates, A. M., Mr. Wm. Thomas, and Mrs. Mary Ruddeck, all of St. John.

SLOOMER-GATES.—At Nictaux, N. S., Mar. 23, by Rev. J. Charles Devo, Joel Sloomer, J. P., of Mount Hanley, to Mrs. Hetty Gates, of Nictaux.

POWERS-BILL.—At Chard, N. S., Mar. 23, by Rev. W. Dawson, James A. Powers, of Lakeville, to Mary, second daughter of Hon. W. C. Bill, M. P. P., of Billville.

WIDMORE-LONDON.—At Kentville, Mar. 30, by Rev. S. McC. Black, Mr. Isaac W. Widmore, and Miss Sarah A. London, both of Kentville, but formerly of New Brunswick.

ROGUELE-WHITMAN.—At Clementsport, Mar. 30, by Rev. E. N. Archibald, Judson Roguele, Esq., of Clements East, to Miss Mary E. Whitman, of Inglisville, Ann Co.

DONCASTER-RICHARDSON.—At Wood Point, Feb. 16, by Rev. Wm. E. Hall, Mr. Fred B. Doncaster, of Amherst, to Miss Annie M. Richardson, eldest daughter of Timothy Richardson, Esq., of Wood Point.

BOYCE-WOOD.—At the Baptist parsonage, Sackville, Mar. 23, by Rev. Wm. E. Hall, Mr. Thomas Boyce, to Miss Julia Wood, both of Sackville.

COLL-MATHARD.—At the Baptist parsonage, Sackville, Mar. 29, by Rev. Wm. E. Hall, Mr. Chas. C. Cole, of Sackville, to Miss Rebecca Mathard, of Truro, N. B.

Deaths.

WOOD.—Suddenly of heart disease, at Eight, Albert county, on Feb. 27, Madeline Wood, beloved wife of Alonzo Wood, formerly of Cumberland county, N. S., leaving a husband and 13 children to mourn the loss of a truly Christian mother. [Note Scotia papers please copy.]

MOORE.—At Nictaux, N. S., March 26, Ambrose D. Moore, aged 61 years.

BROWN.—At Woodville, Kings Co. N. S., Mar. 18, of consumption of the lung, Capt. Wm. Brown. His end was peaceful, and he was perfectly resigned to the will of God. He will be greatly missed in the community.

KIERSTED.—At Springfield, Kings Co. N. B., Mar. 15, Charlotte A. Kiersted, aged 29 years.

GREENFIELD.—At Sand River, Jan. 28, of inflammation of the lungs, Mary Ellen Greenfield, aged 15 years. She was a resident of River Hebert, and was teaching school at Sand River. She was a faithful and true member of River Hebert Baptist Church.

WEBB.—At his residence, New Jerusalem, N. B., Mar. 11, after four months illness, Noah Webb, in his 86th year, leaving three sons, one daughter, and a large number of relatives to follow to follow him, if any, of them may be as long on the road to the "house appointed for all living," and the reward of a Redeemer's merits.

MOLSON.—At Belfast, P. E. I., on the 18th ult., Mr. Benjamin Molson, aged 90 years. Our brother died in faith, and we buried him "in the sure and certain hope of a glorious resurrection. Among his last utterances, he said, "I am keeping my eyes fixed on Jesus."

RAND.—At Canning, Cornwallis, Mar. 18, Sarah, aged 82 years, widow of Jas. E. Rand, and daughter of the late Des. Reid, of Grand. She was converted when quite young, and was baptized by Rev. Ed. Manning, into the fellowship of the Baptist church at Canada, of which she was a consistent and valued member all her life. A devoted wife, an affectionate mother, a kind neighbor, she faithfully filled her station in life, until, at a ripe age, her Lord called her to the rest above her. Her last illness, she thought and spoke much of her children, Dr. H. Rand, and Mrs. H. Crandall, both of whom live in Brooklyn, N. Y. But she was able to commit them to the care and love of Him she had trusted from her youth up. Since her husband's death, which occurred last June, she has longed for her release. She often said, "Lord, how long, these last few months, She sleeps in Jesus, now, and knows the fullness of His love."—*Com.*

HARRISON.—At Marquess, March 14, Margaret Hepburn, aged 69 years.

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THE CHR...

VOL I

A Reunion of Baptists United official capacity, is not long a desire of that to Her Majesty, jubilee, and an address might the following regarded as a s...

"Sir, I am certain to acknowledge you for the information you have given me in relation to the attention of arrangements public presentation of his address in your...

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