

Messenger and Visitor

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No. 37

Signing of the Treaty of Peace. The following account is given of the final scenes in connection with the signing of the Russo-Japanese Treaty of Peace at Portsmouth on September 5: As soon as the delegates had taken their seats Mr. Sato left his chair and went to Mr. Witte's side, with the Japanese copies of the treaty, which he placed before him. At the same time Mr. Plancon placed the Russian copies before Baron Komura. Almost at the same moment, the two selected pens, and signed their names, first to the French and then to the English text. The copies were then signed by Baron Rosen and Mr. Takahira. Mr. Sato returned the Japanese copies for the signatures of Baron Komura and Mr. Takahira. Mr. Witte and Baron Rosen affixed their signatures to the Russian copies, and the Treaty of Portsmouth was signed, the ceremony being completed at 3.50. Up to this moment no word had broken the silence of the conference room. Throwing down his pen, Mr. Witte without a word reached across the table and grasped Baron Komura's hand, and his conferees followed. There was nothing stately about this simple ceremony. It ran true, and deeply impressed the attaches and secretaries of the two missions, who, with the invited guests, had formed a large circle around the delegates sitting at the table. Baron Rosen was the first to break silence. Rising from his seat the Ambassador, looking Baron Komura and Mr. Takahira straight in the eye, said a few words which one had only to hear to know that they came straight from his heart. He began by saying that he wished on behalf of Mr. Witte and in his own name to say a few words. "We have just signed," continued the Ambassador, "an act which will have forever a place in the annals of history. It is not for us active participants in the conclusion of this Treaty, to pass judgment on its import and significance. As negotiators on behalf of the Emperor of Russia, as well as that of Japan, we may with tranquil conscience say that we have done all that was in our power in order to bring about the peace for which the whole world was longing. As delegates of Russia, we fulfil a most agreeable duty in acknowledging that in negotiating with our hitherto adversaries, and from this hour our friends, we have been dealing with true and thorough gentlemen for whom we are happy to express our high esteem and personal regards. We earnestly hope that friendly relations between the two Empires will henceforth be firmly established, and we trust that His Excellency Baron Komura, as Minister of Foreign Affairs, and one of the leading statesmen of his country, will apply to the strengthening of these relations, the wide experience and wise statesmanship he so conspicuously displayed during these negotiations, which have now been concluded." Baron Komura replied that he shared entirely the views of Baron Rosen. The Treaty of Peace which they had just signed was in the interest of humanity and civilization, and he was happy to believe that it would bring about a firm and lasting peace between the neighboring Empires. He added that it would always be pleasant for him to recall that throughout the long and serious negotiations which they had now left behind them, he and his colleagues had received from the Russian delegates the highest courtesy and consideration, and finally he begged to assure Their Excellencies, the Russian delegates, that it would be his duty as well as his pleasure to do anything in his power to make the Treaty in fact, what it professes to be in words—a Treaty of peace and amity. At the conclusion of Baron Komura's remarks, Mr. Witte arose and said he desired to see Baron Rosen and the Japanese delegates at once for a few minutes. The four retired to the Russian office and were closeted for ten minutes. What transpired in that final conference of the peace makers, the world may never know. The delegates have refused to discuss it even to their secretaries.

Moose Jaw. A correspondent of the Toronto 'Globe', writing from Moose Jaw, Assa., respecting the prospects in the great district of country of which Moose Jaw is the centre, says: "The greatest crop taken off since 1891 is the verdict of farmers and grain men in this district concerning the crop now being harvested. It is estimated that 40,000 acres tributary to Moose Jaw are under wheat crop, and will yield not less than 1,000,000 bushels of wheat, all of good grade. What I have seen bears out that opinion. Everywhere the wheat is

a good stand—close, stout straw, of safe height, and well headed. Much of the wheat one sees hereabouts is six-rowed, well filled, and bespeaks a possibility in many cases of a yield over the thirty-bushel line. Beginning at the bottom with a double berry and continuing to the top with a double row of three berries, the head of wheat perfectly formed is capped with a single berry well filled. In some cases one finds the embryo of the fourth berry on each side. Until a few years ago it was generally considered that Moose Jaw was to be a ranching centre, but later years have disproved that view. Away to the southwest, in the Wood Mountain country, as yet unsurveyed and not at all settled, there are millions of acres of land now utilized only by the ranchers. But all along the east side of the Soo line, right over into the land opened up by the Arcola line, settlers are coming in rapidly and taking up holdings, well back of the railway. The hope of Moose Jaw, however, is in the country to the northwest, which will be opened up by the extension of the Soo line to Edmonton. A drive out through some of those townships now settled within ten miles of the town told of the great things which are just ahead of the district. Not only magnificent wheat fields, but also incomparable oat fields were to be seen. I was in one forty-acre field of oats, on the farm of Bunnell and Lindsay, about five miles from town, where the grain stood five feet six inches high, and so thick that the binders were well taxed to handle it."

Cholera in Europe.

An outbreak of Asiatic cholera has occurred in Berlin. Up to September 3, more than fifty cases had been reported and nineteen deaths. Cases have also occurred at Hamburg. The Imperial Health Office of Germany is, however, reported to be confident that it has the disease in hand and that there is little danger of its assuming alarming proportions. In cases in which death occurs in connection with symptoms resembling cholera, the utmost care is taken to determine on the highest medical authority whether the disease is really cholera or not. The Minister of the Interior has issued an order, covering all Prussia requiring physicians immediately after the death of any suspected patient to send a messenger with sections of the alimentary canals to the Institute of Infectious Diseases for a verdict. This is the practice in cholera districts. The interval between death and the medical decision is less than twelve hours. In the opinion of the German Imperial Health Office the danger of the migration of the cholera to America is remote.

Anglo-Japanese Treaty.

The London 'Times' announces that the new treaty of alliance between Great Britain and Japan was signed in London on August 12, by the Marquis of Lansdowne and Viscount Hayashi. To this announcement the 'Times' adds the following statement: "We believe, as has been foreshadowed in our columns, that the terms of the treaty when published will prove to have a broader basis and more extended scope and duration compared with the alliance already established by the Anglo-Japanese agreement of January 30, 1902. While it is drawn on a purely defensive line it will effectively secure the maintenance of the territorial status quo in Asia, and provide for the joint protection of both contracting parties against any hostile action on the part of one or more powers. Conceived in no aggressive spirit and directed to no offensive purpose, it can but prove a powerful guarantee of the preservation of peace in Asia, and, indirectly, throughout the world."

Japan and Canada.

What Japan has gained in Korea and Manchuria as a result of the war she will probably be able to hold securely against any force or combination of forces likely to be brought to bear against her. The commercial and industrial development, which may be expected to proceed rapidly, will continually tend to make her position more impregnable. Consul-General Nosse, Japan's representative at Ottawa, is quoted as saying the other day to the representative of a Toronto newspaper: "Within ten years through emigration and trade development Japan's position in Korea, Manchuria and Mongolia will be such that it will be impossible for Russia to regain what she has lost in those territories if she desired to attempt it. There

is," Mr. Nosse continued, "A splendid opportunity now for Canada to develop trade with Japan, Korea, Manchuria and Mongolia in manufactures and natural products. Geographically she is well placed for that purpose. Of course Canadians are busily engaged in the development of their own country, and lead to great things in the future, as witness the immense development of trade with the United States which followed our war with China. While it is true that Japan gets no war indemnity from Russia, our financial position is sound. The renewal of the treaty with Britain is an additional guarantee for the future, and in the end our extended sphere of influence will more than make up for the cost to us of the war."

will be largely, for some time to come, but at the same time there are no great difficulties in the way to prevent her sharing, with other countries, in the trade development of the far east. The open door will be kept wide open. If the foundation is laid by Canadian manufacturers and merchants now it may

Canada's Population.

According to an estimate based upon careful computation, prepared by the Census Department, Canada's population is now considerably more than six million. The natural increase of population in Canada in the twelve months of the last census year was at the rate of 12.70 per 1,000, the ratio of births having been 27.82 and of deaths 15.12. Computed at the same rate and adding the number of immigrants reported, the population on July 1 of each year should be as follows:

Population April 1, 1901	5,371,315
Population July 1, 1901	5,413,370
Natural increase twelve months	68,750
Immigration in twelve months	67,350
Population July 1, 1902	5,549,500
Natural increase in twelve months	70,478
Immigration in twelve months	128,364
Population July 1, 1903	5,748,342
Natural increase in twelve months	73,004
Immigration in twelve months	130,331
Population July 1, 1904	5,951,677
Natural increase in twelve months	75,587
Immigration in twelve months	146,266
Population July 1, 1905	6,173,530
Increase in population since the census of 1901	802,215

"The still lingering impression of the Yukon as a region of perpetual ice," says the Toronto 'Globe', "is agreeably modified by the collection of wild flowers in the natural history department of the (Toronto) Exhibition. The interesting collection was made by Elgin Schoff, Esq., during his leisure moments when practising his profession at Dawson, and comprises some 225 species. The time at Mr. Schoff's disposal was necessarily limited, yet he has succeeded in making a collection thoroughly representative of the flora of the Yukon valley. Many of the specimens exhibited are familiar and admired in many parts of this Province. The many beautiful forms and colors displayed give a gratifying assurance that the short northern summer has many attractions for all who like a respite from the pursuit of gold."

There is evidently a good deal of popular dissatisfaction in Japan over the terms of the peace Treaty concluded at Portsmouth. This dissatisfaction has been voiced by many of the newspapers, and in several of the cities it has found expression in popular demonstrations of a violent character. In Tokio the mob has been especially violent, attacking the residences of members of the Government and carrying its riotous demonstrations to such a pitch that it was found necessary to proclaim martial law in the city. It is, however, not likely that these demonstrations will have any very serious consequences. The dissatisfaction at the failure of the Japanese Government to secure an indemnity from Russia may lead to a reconstruction of the present administration, but it is probable that the more reflective classes among the Japanese will quickly recognize the wisdom of concluding the war on the terms which could be secured. If those terms are not all that the Japanese had hoped for they are at least highly advantageous to Japan, and the more the people reflect upon the matter the more they will be convinced that their Government has done wisely in making peace.

Convention Sermon, Charlotte, N. C., P. E. I., 1905.

By Pastor W. F. Parker, Windsor, N. C.

Text: 1 Peter 1:18-19.

Intro.—Peter was probably an old man when he wrote these words. He had seen much of the world in which he lived, and had had abundant opportunities to learn the true worth of things. There was one thing that he increasingly valued as the years went by, and had you asked him, "What is the most precious thing in the world?" he would have replied:

Subject: THE PRECIOUS BLOOD OF CHRIST.

It had not been ever thus with Peter, when the Lord began to show unto His disciples that He must suffer and be killed, the thought was repellant to Peter. Pride ruled his heart. His hatred of this teaching was satanic. He had to be converted. Since then he had witnessed the shedding of the blood of Christ; he had heard the risen Lord interpret "in all the scriptures the things concerning Himself;" he had received the Baptism of the Holy Spirit, who had guided him into all the truth concerning the things of Christ; he had witnessed the marvelous and invariable results of the preaching of the cross in many lands; and now, to this Christ-chosen apostle, to this man of exceptional experiences, Spirit-filled, Spirit-led, Spirit-illumined and inspired, the blood of Christ is precious.

I.—He institutes a Comparison to Show its Preciousness.—"Ye were redeemed, not with silver and gold, but with precious blood." The Bible speaks of many things as being precious: God's loving kindness (Ps. 37:6) God's thoughts (Ps. 139:17) the death of the saints (Ps. 116:15) we read also in Peter's epistle about "precious faith" and "precious promises;" but the preciousness of all these precious things is based upon "the precious blood of Christ"—"the blood of the eternal covenant."

1. The word "precious" is used of things which are rare; of things which have intrinsic excellence; of things which are costly; perfection is another test of preciousness, purity is another; durability another. In our text the blood of Christ is put in favorable comparison with two of our most precious metals. Gold and silver will purchase anything that is salable in the world. They are comparatively rare, and have intrinsic value. In the fire they can be made purer than other metals. They are more enduring; rust does not corrupt them, and use does not easily impair their worth. They are most costly, and for their possession men will sacrifice even life itself. But this word "precious" reaches its highest use when it is applied to the blood of Christ. "Knowing that ye were redeemed, etc."

2. Its Preciousness is Unique.—It has peculiar intrinsic value. Its value is in itself alone, not in anything associated with it. If to it were added everything in the world its value would not be increased. Nor can its worth be in the least diminished by any possible subtraction. Use has no effect upon its value. The silver coin becomes smooth and loses most of its value by the wear and tear of use. The wedding ring becomes thinner the longer it is worn, and finally breaks in pieces and can be worn no more. But the blood of Christ will have the same priceless value in the "ages to come" as it has had "from the foundation of the world," and will be as precious when the last saint has in it "washed his robe" as when it saved righteous Abel.

Is rarity a quality of preciousness? The blood of Christ has no equal. The blood of patriots and martyrs has flowed in rivers over battlefield and execution block. Its value has been recognized by both church and state. But the blood of Christ is uniquely rare. There is none like it. It "speaketh better things than that of Abel," the proto-martyr, or of all the martyrs and patriots of the world.

It is pure blood. Absolute purity can be predicated of no other. "The best blood" of man is tainted and needs cleansing. This blood is without taint. It is the blood of one who was "without spot or blemish;" who was "holy, harmless, undefiled, and separate from sinners;" "in Him was no sin, He did no sin, and no guile was in His mouth." It is holy blood. It flowed from the throbbing heart of a holy body. It is the blood, not of man only, but of the God-man. God who "became flesh." Son of man He verily is, else He could not have shed human blood for human guilt. But that body in which He "bare our sins on the tree" was begotten by the Holy Spirit and was called by the Angel Gabriel "the holy thing." The blood of Christ is human, but it is more than human blood. It is therefore called by inspiration "the blood of God." Were it less it could not propitiate; it could not redeem; it could not save. If all the holy angels were to take human bodies and pour out their blood in awful sacrifice for human guilt it would fall short of what is due Eternal Righteousness; the Redemption price would not be half paid. Nothing but Divine-human blood could pay the price of sin. Jesus Christ brings blood which is essentially Divine, and perfectly human and holy.

II.—In Its Resultant Power we will best understand the preciousness of the blood of Christ. "Ye were redeemed, etc." There are three things especially through which God manifests the omnipotence of

His saving grace: "The word of God," which is "living and active"; "Spirit and life"; "The prayer of faith" by which "all things are possible"; and "The blood of Jesus Christ His son," which "cleanseth from all sin." But without the blood of Christ the word of God would speak to us in vain, and the prayer of faith would be impossible. Come then and consider the marvelous power, the inestimable value, the glorious results of Jesus' blood. 1. It is God's remedy for sin. Whom God set forth to be a propitiation . . . in His blood." The universal belief among men has ever been that blood alone could atone for sin. Emphatic witness is borne to this by every nation from the remotest antiquity. It would seem that there has ever been an instinct in man that led him to believe that the righteousness of God required the sacrifice of the innocent in order to put away the sins of the guilty. Behold all the religions of the old pagan world, and what is the sight that invariably meets the eye? The white-robed priest and the smoking altar, the costly sacrifice and the flowing blood. "A ghastly sight!" Yes; but it is the solemn testimony of man to a conviction of sin's exceeding sinfulness, and of his belief that he must have a sacrificial substitute in order to escape the penalty of violated moral law. "A superstition!" But why did the superstition always take on this form? What was it that kept whispering in the ears of so many men so remote from each other that life in some animate form was the only expiation for sin against God? Many of the superstitions of human religion may be traced ultimately to a Divine revelation. The heathen conception of atonement by blood could never have been solved by the human mind. The only solution is that it came from God, who, in the earliest history of our sinful race, made known to man that "without the shedding of blood there is no remission." Ancient Babylon introduces us to the satanic corruption of this Divine revelation, and from this cradle of our race the corrupted truth has spread.

As we enter the courts of Holy Scripture this truth everywhere faces us. The blood of the innocent is shed to provide God's gracious covering for the first guilty pair, and they go forth from Eden wearing this token of Divine substitution with the primeval gospel sounding in their ears: "The seed of woman shall bruise the serpent's head, but it shall bruise his heel." Abel appears before God with the firstlings of his flock and is accepted in the blood of the lamb. Cain comes without blood and is rejected. And from this on through the Old Testament you meet altars and dying victims on every hand. The stream of blood that rises in Genesis flows without ebb through to the Revelation, where we behold "in the midst of the Throne, a Lamb as though it had been slain." The tabernacle, the altar, the veil, the holy place, the mercy-seat, the priests, the people—all are sprinkled with blood. What means this system of sacrifices and ceremonies without which no worshipper could approach the thrice Holy God? This: Sinful man can come into God's presence with acceptance only through the shedding of innocent blood on his behalf. Let Isaiah tell us its meaning while in prophetic vision he beholds the suffering Servant of Jehovah: "He was wounded for our transgression, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. . . . It pleased Jehovah to bruise Him . . . to put Him to grief. . . . to make His soul an offering for sin. . . . By the knowledge of Himself shall my righteous servant justify many; and He shall bear their iniquities." Now let the Servant Himself, when He appears, tell us: "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." "This is my blood of the new Covenant shed for many unto remission of sins." Listen to His inspired apostles while they give in their answers: Paul says: "Christ died for our sins." "One died for all." "Being justified by His blood we shall be saved from wrath through Him." "Him who knew no sin God made to be sin for us that we might become the righteousness of God in Him." He "redeemed us from the curse of the law having become a curse for us." "In whom we have our redemption through His blood." John says: "He is the propitiation for our sins, and . . . for the sins of the whole world." And he heard them singing in heaven this new song: "Thou wast slain and didst purchase unto God with Thy blood men of every . . . nation." Peter says: "Who His own self bare our sins in His own body on the tree." "Christ suffered for sins once, the Righteous for the unrighteous to bring us to God." "Knowing that ye were redeemed . . . with the precious blood of Christ." Notice that in all these scriptures it is not simply the life, but the death of Christ—and not death merely, but the shedding of the blood of Christ that avails. The shed blood establishes the fact that His death was propitiatory. This view of Christ's death gives significance to "all the blood of beasts on Jewish altars slain;" which otherwise had been a shameful waste of innocent blood; and then Gethsemane and Calvary would be meaningless, and such scriptures as those just quoted would be a mere jargon of words. But now we see how plainly the Old Testament sacrifices were "the pattern of things in heaven" and foretold of Him of whom John the Baptist said: "Behold the Lamb of God who taketh away the sin of the world."

2. God had two ways to deal with sin, which He hates, and which defiles His world. He could have swept it away as the state stamps out the cattle plague—kill off every one infected with it. That would have emptied this world and God would have lost entirely the creature made in His image. The other plan was: Not to slight sin, or condone it in the least, but to make an expiation for it that would meet the demands of perfect justice and magnify His law; and that would also have in it the power to heal the malady, and win back to absolute loyalty His rebellious creatures. This latter plan He adopted. And while into all the mystery of the atonement it is impossible for us to penetrate yet this at least is plain; that apart from the vicarious sufferings of Jesus Christ upon the cross there is no reconciliation for man with God, and no cure for the malady of sin in the human soul. Thus we can see how very precious the blood of Christ must be. "He that despised Moses law died without compassion on the word of two or three witnesses; of how much sorer punishment think ye shall he be judged worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified an unholy thing, and hath done despite unto to the spirit of grace." If any in the madness of unbelief reject the atonement made by the blood of Christ, "there is no more a sacrifice for sins, but a certain fearful expectation of judgment, and fierceness of fire which shall devour the adversaries."

III.—Every Blessing connected with Salvation is distinctly attributed to the Blood of Christ. We can note only a few of them. 1.—Redemption is named in our text: "Redeemed by the precious blood of Christ." "In whom we have our redemption by His blood." "Christ gave Himself a ransom for all." We belong to a redeemed race. The majority of mankind do not know it. Many who do know it sell their birthright for a mess of pottage. Blessed are they who have hidden in their hearts the fact of their redemption for to them it becomes a governing principle of life emancipating them from "the vain manner of life". All life is vanity until it comes in touch with the passion of Christ. The cost of our redemption has been immense. God could have given constellations of silver and globes of gold, but we could not be "redeemed with corruptible things, with silver and gold," but only "with the precious blood of Christ." "The blood is the life." Life is man's supreme possession, and God's supreme gift. To give up anything less than life is to fall short of the completest sacrifice. Nothing but the completest sacrifice, the blood of Christ, could redeem us. We sold ourselves for naught, and Christ hath redeemed us "at such tremendous cost." What a great responsibility is on every man! "Ye are not your own, ye are bought with a price"—body, soul, and spirit—to glorify God? "What a blessed sense of security is given to him who gives due recognition to this responsibility. "I am God's property. He is able to keep His own. No one can pluck me out of His hand, who purchased me with His own blood." "I am persuaded that neither life, nor death etc, shall be able to separate us from the love of God which is in Christ Jesus the Lord."

2. Justification and Forgiveness. "In whom we have redemption through His blood, the forgiveness of sins." "Much more now being justified by His blood." Forgiveness of sins is not something that we have either to wait for or to work for. The believer on Jesus has it now. "We have, through His blood, the forgiveness of sins." The blood of Jesus secures it for us. We can "get right with God" at once, "through faith in His blood." We are "justified in the blood of Jesus." The extent and continuance of this judicial cleansing are wonderfully set forth in 1 John 1:7. "If we walk in the light, etc. Notice especially the two words "all" and "cleanseth" in this verse. "All sin," not "some sin." The blood of Jesus has power to cleanse from all sin, and is cleansing those who "walk in the light as He is in the light." The blood of Christ once shed, eternally availing, is continuously at work, not only for "the brother overtaken in a fault," but for the Christian walking in the light as God in the light. "Cleanseth," shows not only a continuous process, but also a continuous need. And the process is not "keeping clean," but "cleansing." There is something to be cleansed, or the cleansing would cease of course. But how blessedly reassuring is this word. We are invited to "walk in the light as He is in the light without fear that the discoveries which that light will make, either of self or of God, will rob us of our peace or hope. No; we will understand more deeply than ever the need and the power of Jesus blood. "The blood of Jesus Christ His Son cleanseth us from all sin."

"Bearing shame and scoffing rude
"In my place condemned He stood
"Seals my pardon in His blood
"Hallelujah! What a Saviour!"

3. Peace is secured to us by the blood of Christ. "Having made peace by the blood of His cross." When the law thunders, and conscience quakes, and the sinner stands self-condemned before the Holy God, nothing but the blood of Christ can hush those thunders, or still those fears. "Being justified by faith we have peace with God through our Lord Jesus Christ." "The Lord hath made to light on Him the

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iniquity of us all." "Who now can lay anything to the charge of God's elect?" "Who is he that condemneth?" Heaven's reply is "It is Christ who died." "There is therefore now no condemnation to them that are in Christ Jesus." Our peace with God is made. "Peace I leave with you, my peace I give unto you," said He who "made peace by the blood of His cross." "What do you do, my brother, when your conscience is troubled over the sins of your life and your peace is disturbed? Try to win back peace by good works? "Dead works" bring no peace. A visit to Calvary is needed. "How much more shall the blood of Christ . . . cleanse your conscience from dead works to serve the living God." When we learn afresh the power of Jesus' blood we cease from our works as a means of commending ourselves to God, and with a glad and grateful heart serve Him because of the full atonement made for our sins by "the precious blood of Christ." A young woman was dying. The Holy Spirit brought to her mind this scripture: "He was wounded for our transgressions etc." It led her into "peace with God." A friend said to her one day: "You suffer much I fear?" "Yes," she said, "but" pointing to her hand, "there is no nail there. He had the nails, I have the peace." Laying her hand on her brow, she said: "There are no thorns there. He had the thorns, I have the peace." Touching her breast, she said: "There is no spear there. He had the spear, I have the peace."

4. Sanctification. "Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate." The persons of whom Peter wrote the words of our text were mostly Gentiles, and had lived in the immoralities of heathenism. What was it that emancipated them from the "vain manner of life handed down from their fathers?" What was it that turned them "from idols to serve the true and living God?" Not the matchless life—not the marvellous ministry, nor the wonderful words of Jesus Christ; not the new idea about God the Father; not the hope of heaven, nor the fear of hell that Jesus spoke so much about; but it was "the precious blood of Christ" that accomplished their deliverance. But for the blood of Christ no message of peace would have come from the God against whom they had revolted. But for this they would have received no revelation of His glory; they would have been left to perish in their heathenism. But for this the force of their old and evil life would never have been broken. But for this the power of the Holy Spirit would never have come upon them, nor the messengers of Jesus have visited them. Life before the power of Christ's passion touches it is vain, futile, fruitless of any abiding good. But when we come under the power of Christ's death, we are introduced to a life that is real—a life in which we can bear fruit, much fruit, and fruit that abides. Dr. Norman Macleod wrote this confession in his diary Dec. 1848: "I have had inadequate views of Christ's cross. I saw a work done for me, a ground for pardon, an objective reality; but I did not see so clearly the eternal necessity of the cross in me, of sharing Christ's life as mine, of glorying in the cross as reflected in the inward power it gives to be crucified to the world, and the world to me." A number of believers were once conferring as to the best method to mortify sin. Five ways were proposed. One said: Meditate on death. The second: Think of the Judgment. The third: Ponder the torments of hell. The fourth: Muse on the glories of heaven. The fifth: Meditate on the death of Christ. Calvary is the place where the graces of the Spirit grow, where love is kindled, where consecration lives, where compassion for the lost is gained, where zeal burns with an impassioned flame, where the attractions of the world are dissipated, where the power of sin is broken, and where holiness has its birth and growth.

"When I survey the wondrous cross,
One which the Prince of Glory died,
My richest gain I count but loss,
And poor contempt on all my ride."

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all."

5. Victory also is among the blessings brought to us through the blood of Christ. In that wonderful portrait given us in the Revelation, so true to our life of conflict here, we learn that the redeemed overcame Satan and his host "because of the blood of the Lamb, and because of the word of their testimony." The believer has no other overcoming power. Resolutions waver and will not effect our deliverance, but by the blood of Christ we overcome. The gnawing worm will never prey upon the heart that is "sprinkled from an evil conscience with the blood of Jesus." Who compose that triumphant host before the throne of God "arrayed in white robes, and palms in their hands?" These are they that have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God. "O is it any wonder that the saints in glory lift their voices in unceasing praise 'Unto Him that loveth us, and washed us from our sins in His blood.'" "Blessed are they that have washed their robes, that they may have right to the tree of life and may enter in through the gates into the city." Why do we love that old hymn: "There is a fountain filled with

blood" in spite of all criticisms? Why is that grand old hymn so greatly beloved by monarch and peasant alike who trust in the Lord Jesus Christ—"Rock of ages, cleft for me, etc. Because they sing of the precious blood of Christ. All the hymns with the blood mark in them are sure to live. They never wear out. They will go singing on till Jesus comes for they celebrate the redemption of man by "the precious blood of Christ."

When Antonius held up to view the blood-stained coat of Caesar, and said, "Look! here you have the Emperor's coat thus bloody and torn," the citizens of Rome arose at once and avenged the death of their great ruler. And, brethren, as we gaze upon the Son of God dying upon the cross, we see what sin has done in nailing Him there, and the curse it merits in that He is made a curse for us. The thorn and brier is witness to the curse that man by sin brought upon the earth; behold the brow of the crucified Christ encircled with "the crown of thorns." Our hands were raised in revolt against God—see the hands that did God's bidding nailed there by our rebellion. Our feet were turned away from the path of righteousness to follow sin; and on the cross we see the feet of Him who ever walked with God pierced with the cruel spike. Sin deserves wrath and punishment and on the cross we see the Christ thus bearing our sins. Sin means darkness; behold the Light of the World enshrouded in darkness on the cross. Sin means overwhelming distress and confusion; and there the Blessed Lord cries in prophecy: "All Thy waves and Thy billows have gone over me." "My tongue cleaveth to my jaws." "There is none to comfort me." Sin means separation, and from the cross the Only Begotten and well Beloved Son is crying. "My God, My God, why hast Thou forsaken me." O my brethren, in view of this sacrifice and sufferings, will we not do as did the citizens of Rome to the murderers of Caesar? Let us put to death every sin: "Mortify your members that are upon the earth." "How shall we who are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ were baptized into His death?" Let us then "reckon ourselves to be dead indeed unto sin, but alive unto God through Christ Jesus." Let us know the power of the blood of Christ as Paul knew it: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and the life that I now live in the flesh, I live in the faith, the faith which is in the Son of God who loved me and gave himself up for me." For "ye know that ye were redeemed by the precious blood of Christ."

"Dear dying Lamb, Thy precious blood
Will never lose its power,
Till all the ransomed church of God
Is saved to sin no more."

What Christ Teaches About Judging Others.

One cannot help feeling as he reads the account of the early ministry of Jesus that in it there was a constant mingling of severity and tenderness. We find him weeping over Jerusalem, and yet it is the same Saviour who drives the money changers from the temple. We find him holding little children in his arms, and the scene suddenly changes, and behold he is turning upon men to rebuke them for their hypocrisy! The same lips which framed the sentence, "Come unto me, all ye that labor and are heavy laden," spoke the sharp words to the people following him, "How shall ye escape the damnation of hell?"

The spirit of the Christian is the spirit of love and gentleness. Yet there are times when we must rebuke sin and take no compromising position in the presence of evil. To be censorious, however, is to be un-Christ-like and a disloyal follower of Jesus.

There are certain things to be said about censoriousness. First: It is dangerous; for in judging others, we court judgment ourselves. The critic is, *sup. ut pax agnoscat si qd pax amandodm qm v s v* Scriptures that if we do not forgive others, God will not forgive us. To be censorious is, oftentimes, to nourish an unforgiving spirit, and it is distinctly said in the Scriptures that if we do not forgive others, God will not forgive us. To be censorious is, oftentimes, to nourish an unforgiving spirit, and so both from man and from God there is danger to the man who judges his brother.

Second: It is frequently hypocritical. We have, most of us, found that in proportion as we have become quick to discern the faults of others, we have less and less discerned our own shortcomings, and frequently when we have found faults in other people, they are but the reflection of the faults in our own lives. My own experience is that when I have been censorious I have found, when I stopped to consider, that there was more cause for complaint concerning myself than against those against whom I had lifted my voice.

Third: It is useless. So long as there is any inconsistency in our own lives and others can see this, we can have no power in turning them from the way of sin.

There are certain principles which must always prevail in the life of a Christian, if he is able fitly and effectively to bring others to repentance.

First: He must right himself with God, not that he may live a sinless life, but he must show by his very spirit that it is his constant aim to do that which he would ask others to do.

Second: He must be right with his fellowmen. It has been said that a man is no more nearly right with God than with his fellowmen, and a quarrel between Christians has, oftentimes, sealed the lips of the one who would rebuke the sinner and has made ineffective his words.

Third: There is no way to be right with God and men except by constant fellowship with Christ and uninterrupted communion with him. There must be quick confession of sin. We ought not to close our eyes in sleep with an unconfessed sin in our heart.—American Messenger.

BEYOND THE CURTAIN.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from mortality to immortality, it seems as if we heard its light foot falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain which he started, moving tremulously for awhile, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.—Phillips Brooks.

HOW TO STRENGTHEN WILL-POWER.

No will is rightly strong that does not help some other will to be strong. To make your will the servant of love will be to call upon it for the highest exercise of all its powers, and no will has ever been known to become weak that has thus placed itself under the control of love. For love teaches us to share, and strength shared is strength multiplied. A beautiful old collect runs, "Stir up, we beseech Thee, O Lord, the willings of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded. It takes a strong man to be a good man, and a good will to be a strong will. Test the strength of your will, not by its vindictiveness and coercion, but by its helpfulness to some one else.

A poet represents one coming up to a gate on a mountain side, over which were written the words, "The Gate of Death," but when he touched the gate, it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he had entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.—Rev. J. R. Miller, D.D.

Dr. Sydney Strong, while preaching a series of sermons on the family circle in Chicago recently, talked about parentage. "Parentage," he said, "is at once God's greatest gift and severest test. Parentage is the most practical escape from selfishness. Those who escape parentage escape the best of life. Mankind should emphasize the importance of birth more than death; children ought to be well born. There would be more Bethlehem babies if there were more Marys. A child first sees God in the face of its mother. The kind of God depends on the kind of mother."

Calmness is not a thing of mere surface emotion, but must go down to the deepest condition of our lives. We cannot say just, "Go to now, I will be calm." We must cry with Paul, "Now the Lord of peace give us peace by all means."—Phillips Brooks.

When we cannot rejoice in God as our song, yet let us stay ourselves upon Him as our strength; and take the comfort of spiritual supports when we cannot come at spiritual delights.—Matthew Henry,

Messenger and Visitor

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THE IRREFORMABLE SALOON.

It will be remembered that a little more than a year ago the opening of the Subway Tavern in New York attracted a good deal of attention. The Tavern was opened under somewhat peculiar auspices. It was the enterprise of a company formed on the same plan as the English Public House Trust, and its capital of \$10,000 was subscribed largely by prominent men in the City Club of New York, with the avowed object of eliminating the worst features from the liquor traffic. Pure liquors were to be supplied and good food sold at low prices, and the expectation of the promoters was that, by these means and by discouraging the treating custom and refusing liquor to men intoxicated, as well as by other provisions for the comfort and amusement of its patrons, the tavern would be made far more respectable than the ordinary saloon and far less injurious in its effects.

Prominent among the promoters of the Subway Tavern was Bishop Potter of the Protestant Episcopal Church, who also conducted a religious service and invoked the blessing of Heaven upon the business of the Tavern on the occasion of its opening. Considering the general attitude of ministers of Christian churches in the United States toward the liquor business, the course pursued by the bishop in this connection was sufficiently remarkable to cause a good deal of surprise and to call forth a variety of comment. In view of the high character of Bishop Potter as a Christian minister and a philanthropist none but the most uncharitable could question the goodness of his motives or believe that in lending his influential support to the Subway Tavern Scheme he had any purpose in view less worthy than the moral and social betterment of the masses in the city's crowded districts. But while most were willing to give the Bishop credit for the best intentions, there were many who doubted the correctness of his judgment and who predicted that his scheme for reforming the saloon and for elevating society by means of a reformed saloon was destined to failure. And so it has come to pass.

After a year's trial it appears that the Subway Tavern is pronounced by its promoters to be both a financial and a philanthropic failure. Evidently it did not prove to be the attraction for the people that the Bishop and his friends had hoped it would be. This result is probably due to the fact that the Subway Tavern scheme attempted to unite things which are incompatible, namely, a wholesome social life and the indulgence of the appetite for strong drink. The men who go to saloons to drink intoxicating liquors prefer the places which are devoted wholly to that business, and those who want to take their wives and children to some place where they can enjoy a lunch or a drink of soda water together will prefer a restaurant which has no association with the liquor business. Accordingly, we are told, the Subway Tavern is no longer to be run on the old plan. As we understand the matter, the company with which Bishop Potter was associated resigns control of the Tavern and it passes into new hands and the philanthropic principle in its management will give place to the economic. The controlling purpose in view under the new management will not be to elevate men but to make money. To quote the words of the new manager, "the water wagon attachment will be cut out," and the tavern will be run as a saloon and a restaurant.

The purpose of the New York scheme with which Bishop Potter's name has been prominently associated is doubtless worthy of commendation. It was an effort to deal beneficially with conditions which in all cities, and in the great cities especially, call loudly for reform. All who possess in any measure the spirit of philanthropy cannot but welcome any hope of deliverance for that very considerable percentage of the population of the cities that lies enslaved and manacled under the terrible power represented in the saloon. But the failure of the Subway Tavern scheme is only an added evidence, and one which the world hardly needed, of the fact that the hope of deliverance is not to be realized through attempts to reform the saloon. As we said a year ago in connection with this same subject, we say again now, the saloon is so hopelessly bad that the only effective reform of it is to reform it out of existence.

SOMETHING ABOUT HYMN-BOOKS.

At the Convention at Charlottetown a resolution was moved by Mr. Burpee Witter, recommending the Canadian edition of the English Baptist Hymnal to our churches for use in connection with public worship. We gather from the report of the proceedings that the resolution was not adapted by the Convention, but the subject to which it called attention was referred to a committee which is to report next year. This subject of a suitable hymn book for use in connection with the public services of our churches is an important one. It is a matter in which uniformity is desirable, or if not absolute uniformity, a much larger measure of it certainly than at present obtains among us. As things are one may go to half a dozen Baptist churches and find a different hymn book in use in every one of them. Just how many different selections of hymns are in use at present among the Baptist churches in St. John we cannot at this moment say, but certainly the variety is sufficient to indicate that the independence of the local church is much in evidence along this line. One might almost conclude that each had made it a special object to secure a hymn book different from that used by any of its sister churches.

Now of course in this particular matter, as in many other matters, a Baptist church is a law unto itself, and it would be impracticable, even if it were desirable, for the Convention or any other body to determine the selection of hymns to be used by our churches. But though there is no authority to control our churches in the selection of their books of praise, there is no law against the giving or receiving of counsel in the matter. It is not only the privilege but the duty of the Convention, at proper times and in proper ways, to give good counsel to the churches, and the churches are no less under obligation to accept good counsel than the Convention is to give it. Further, this matter of the selection of a hymn-book is one in which the Convention should be able, after due consideration, to make a recommendation which the churches may wisely accept.

Among the many hymnbooks now in use in our churches some are good, others are better, and none, so far as we know, are really bad. And yet there is a sense in which a good thing becomes almost bad if it stands in the way of the best. If then there is one Baptist hymn-book distinctly better than any other, by all means let us have that. From what we know of the English Baptist Hymnal and of the satisfaction, it has given to the churches which have adopted it, we are strongly inclined to believe that this hymnal with the Canadian supplement is superior to any other book for general use in our churches. In the Hymn and Tune Book edition of the Hymnal the music is of a high order, and, as we understand, has given great satisfaction to the congregations which have used it. The Hymnal is issued in several different forms, some in small type and at a very moderate price, and others in larger type and more expensive. From all we know of the English Baptist Hymnal and of other books in use in Baptist Churches we are strongly inclined to believe that the recommendation embodied in Mr. Witter's resolution is quite worthy of endorsement. At the same time, under all the circumstances and especially in view of the prospective union of the two Baptist bodies, the Convention has doubtless done wisely to give the subject ample consideration before making any recommendation. In the mean time any church

which is contemplating a change in its hymn-book, will do well, we think, to examine carefully into the merits of the English Baptist Hymnal. It should be unnecessary to say that it is a very unwise thing to let the choice of a hymn-book turn merely on its price. Hymn-books which have served their day, and have been superseded by a better book may often be secured at a small price. But it is the poorest sort of economy to select a poor hymn-book in preference to a good one because the latter costs a few cents more per copy, and especially when the best may be had at so small a price.

PROFESSOR E. M. KEIRSTEAD, D. D.

At the recent meeting of the Convention in Charlottetown the following resolution was adopted:

Resolved,—In view of the prospective removal of Rev. E. M. Keirstead, D. D. to Toronto to assume the duties of the chair of Systematic Theology and Apologetics in McMaster University, the Convention places on record its profound regard, for his abilities, his character and the great and varied services which he has rendered to the denomination during a quarter of a century, as pastor, as professor in Acadia University, as Secretary for many years of the Convention, and as a devoted servant of the churches in manifold ways. The Convention would further convey to Dr. Keirstead the warmest assurances of its abiding love and its hearty Godspeed as he follows the call of God to another field of labor.

It is a kindly and not an unworthy impulse that prompts us to say nothing but pleasant things in our farewells to friends who are leaving us. It would be most ungracious at such a moment to give room to the spirit of criticism, to mention an unlovely trait or an injudicious act, or to recall anything on the part of him to whom we are saying adieu, which may have in any way qualified our regard for him. And so perhaps we need not wonder if there is a disposition to discount more, or less, the appreciations expressed in farewell resolutions, not indeed because they say what is not true, but because, they judiciously omit some things which would need to be said if the purpose in view were to aid one in forming a critical judgment.

But in the particular instance we are noticing we can think of nothing over which a mantle of charity needs to be thrown, there is no call for reserve lest something unpleasant might be said, and the appreciative resolution adopted by the Convention will be accepted at its full face value by those who are best acquainted with the brother to whom it refers, beloved and honored of us all. The resolution declares the Convention's regard for the ability, the character and the great and varied services of Dr. Keirstead. It would be easy, but it is unnecessary, to amplify this statement. His splendid ability, the simplicity and nobility of his character and the large value of his manifold services are gratefully recognized by the Baptists of these Maritime Provinces, and not by them only, but by many in the ranks of other denominations. His going away will be felt as a very serious loss by our Baptist people, and it will be recognized as a loss to the Maritime Provinces at large.

It is not of course our purpose here to present any estimate of the character and ability of Dr. Keirstead or to speak at length of the value of the services which he has rendered to the cause of Christ and humanity. Nor do we wish to offend our honored brother by writing anything which, though set down in all truth and sincerity, might seem to his modest mind to savor of fulsome praise. We do not claim for him exemption from the limitations and imperfections which, more or less, are characteristic of human nature at its best. But we recognize in him a man of generous endowments and gracious spirit, a man of truly Christian temper who, through all the experiences of life, has kept his heart sweet and strong and who has maintained an unflinching purpose to serve the Lord and his people. Many have been strengthened and cheered by his ministry. We wish therefore to add our word in agreement with that which has been uttered by the Convention, believing that all that has been said will be most cordially and enthusiastically endorsed by the whole Baptist brotherhood of the Maritime provinces. To our brethren of the Upper Provinces, accordingly, we commend Dr. Keirstead as a man and a brother whom they may take at once and with out reserve to their hearts, a man who will never be found seeking to promote selfish and personal interests at the

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Editorial Notes.

—The Congregationalist says: "It is reported that the Polychrome Bible, which essayed to indicate by different colors the sources of the composite parts of the Old Testament, is not likely to be completed. The next volume was to be Prof. George Adam Smith's edition of Deuteronomy. We remember that when a copy of the Polychrome was shown to Prof. George P. Fisher, he remarked, 'These colors will fade.'"

Rev. H. F. Laflamme writes us from Wolfville: "The Rev. A. A. McLeod, formerly of Prince Edward Island, and for fifteen years missionary to the Telugus under the Ontario Board, and Mrs. McLeod, whose first term in India extended over fifteen years, sailed from Vancouver, B. C., on the 4th inst., by Empress of China, for India via the west. Mr. McLeod contributes \$400 to his own support yearly. The balance is contributed by the British Columbia Baptists. The McLeods thus become the first foreign missionaries of the British Columbia Convention under the Ontario Board."

—The death occurred, on Tuesday last, at his home in Lunenburg, N. S., of Rev. George O. Huestis, one of the oldest ministers of the Methodist church in the Province. Mr. Huestis was a native of Wallace, Cumberland County. He was a man of considerable ability and a highly esteemed and very useful minister of his church. Mr. Huestis was eighty-five years of age, and some time ago retired from the active ministry. He had, however, enjoyed good health and was able to preach a good deal. The end came suddenly while sitting in his chair and without any previous illness.

St. Francis Xavier's College of Antigonish has recently celebrated its jubilee with appropriate proceedings and ceremonies. A large number of honorary degrees were conferred. Among those who received the degree of Doctor of Laws we notice the names of Dr. Robertson, Principal of Prince of Wales College, Charlottetown; Rev. Dr. Falconer, Principal of Pine Hill College, Halifax; Rev. Dr. Keirstead, late of Acadia, now of McMaster University, Toronto; Dr. Forrest, Principal of Dalhousie College, Halifax; Principal Sloan of the Normal School, Truro; Dr. McKay, Supt. of Education for Nova Scotia; Hon. Judge Longley, of Halifax, and Hon. G. H. Murray, Premier of Nova Scotia.

—Very severe shocks of earthquake were felt in Southern Italy on Friday last. The earthquake was felt all over Calabria and less violently in Sicily. The disturbance was very great at Pizzo, Martirano and Monte Leone. Eighteen villages are reported to have been destroyed. The loss of life is reported at 370, with a large number of persons injured. The severest shock occurred at about 3 o'clock in the morning and scenes of indescribable terror ensued. Men and women aroused from their sleep rushed half clothed into the streets and open places, carrying along or dragging their children and calling for help on the Virgin and the saints. At Martirano, it is reported, all the buildings collapsed, including the barracks of the gendarmes. Six hundred men have been taken from the ruins and there were still other victims.

—The quite considerable decline, during recent years in the consumption of wines and spirits in England is attributed, and probably correctly, in part to the tightness of the money market and the high rate of the income tax. But the change is not wholly due to economic conditions. According to Mr. John T. Rae, secretary of the National Temperance League, one of the principal reasons of the decline in the national drink bill is the striking condemnation of the use of alcohol by some of the most influential medical authorities. Another important factor in the decreased consumption of wines and spirits is the fashion set by the large number of American visitors who show a marked preference for iced temperance drinks. The total abstinence of a majority of the labor leaders is also beginning to tell on the laboring classes and members of trade unions, many of whom are now beginning to realize that teetotalism is an important stepping-stone to their future progress.

—The Anglican Synod at its recent meeting in Quebec dealt with the subject of divorce by taking action which gives the necessary sanction for a canon of the church forbidding clergymen to marry any divorced person whose husband or wife is living. The house of Bishops communicated to the lower house that they had unanimously approved a canon to that effect, and requested the lower house to concur in it. A lively debate ensued. It was moved in amendment to a resolution to concur in the proposal of the Bishops, that the injunction not to marry should be general, except in cases arising from the nullity of the marriage contract arising from

some antecedent impediment and in case of an innocent party where such innocence is asserted in the decree of divorce. This amendment was moved by Judge Savary, of Nova Scotia, and was seconded and supported by Mr. Dickson Otty of New Brunswick in a strong speech. After a prolonged debate, the original resolution carried by a large majority. Of the clergy 56 voted "Yes," and 8 "No," and of the laity 29 voted "Yes" and 20 "No." Our sympathies in this matter are with the minority. While we fully recognize the great importance of doing what can be done legitimately and without injustice to curtail and to avert the terrible evil of divorce, we believe that the proposed canon will place a yoke on the neck of the innocent, which neither the letter nor the spirit of the New Testament sanctions, and that forbidding the innocent party to a divorce suit, granted on the ground of adultery, to marry, will do nothing to lessen the evils connected with divorce or to promote the sanctity of marriage.

The Maritime Young Men's Christian Association Convention meets in Charlottetown September 14 to 17. Among those who are expected to be present and take part in the proceedings of the Convention are: Mr. F. L. Willis, Boston; Mr. Fred S. Goodman, New York; Mr. E. T. Cotton, New York; Mr. C. T. Williams, Montreal; Dr. Lucien C. Warner, New York; Mr. D. A. Budge, Montreal, and Mr. Richard C. Morse, New York.

Dr. Sawyer's Jubilee.

The account of Dr. Sawyer's Jubilee has just been read in a far away, and lonely house in India. Many great and good things were said; but the border land of that fifty years of active life was no more than skirted, while the vast interior must ever remain unexplored by the public, and in a great measure unrecognized until the "crowning day" that's coming by and by.

The pen of the editor of the M. and V. dug up and brought to light (or to our remembrance) the fact that the Dr.'s fifty years of service among was a fifty years of self exile from the land of his birth and love. This thought is calculated, and rightly so, to make some of us feel that in this he has been in the same boat with us, and gives rise to a feeling of kinship. Strange that it should take so long for that thought to come to the surface! But since it has come to light and recognition that the good Dr. has been a Foreign missionary of Education to our land of the maple leaf and has spent fifty years blessing our own "Canadian Home" we should and will love him all the more. In view of this is understood the fitness of some of our best young men finding spheres of usefulness in the land that gave him to us.

There is a point, however, that has evaded both the pen of the editor and also that of the committee and which should be brought to light. As it was not the writer's privilege to sit under the worthy Dr. in the class room, he has fewer things to remember concerning him, and so this one is still fresh in his memory. It has appeared to at least one person that as God surveys the work of Dr. Sawyer at Acadia, seeking for the greatest of his great deeds, He would pass over all that the committee mentioned, and even the extra point that the editor's pen brought to our remembrance and settle on his attendance on the college weekly prayer meetings, when he blended his words of testimony for Christ with that of the students and gave us something we could carry away and think over. His way of saying what he had to say was not as noisy as some of the rest of us, and for the same reason that the large and well laden ship swings to and fro between New York and the old world with comparative ease while the small and shallow craft gets very much put about with the slightest wind arises. As those meetings live before the view again, the Dr. is seen standing before us feeding us with the words of life, and taking his place as a disciple of Christ among others. It seems now, as it did then, that he had learned in a marked degree, the greatest Teacher's secret of greatness, he was and is great because he knows so well how to be little. The giant teacher of the class room was a humble disciple of Jesus in the prayer meeting.

One with you all in best wishes for and with grateful remembrances of so worthy a man.

Yours sincerely, J. Hardy.

Palakinda, Aug. 2nd, 1905.

That Letter to the Philippians.

A very dear friend of mine has sent me a little book by Dr. Wayland Hoyt, entitled "Gleams From Paul's Prison, or Studies for the daily life in the Epistle to the Philippians." It is a perfect gem. Anything of value on this letter has an added joy for me. I have just finished a course of twenty sermons on this charming epistle. And this is the second time I have preached them; and should I ever have another pastorate I hope to preach them again. I have almost made them new this second time, and after reading this charming little book by

Dr. Hoyt I shall be able to place in many a gem here and there that will enrich them and make them of greater profit to the hearer. If my brother ministers have not been in the habit of dealing with a whole epistle or gospel after this fashion, let me urge you to do so. O, the wealth of spiritual lore and variety of practical themes and daily Christian duties Paul touches in one of his letters, is only realized by such a close study. For as Dr. Hoyt says in his preface—"A common trouble with us is a too fragmentary use of Scripture. But that which was a whole in the author's mind ought to be conceived as a whole also in that of the reader's. And the raying out of an entire Gospel or Epistle upon life and duty has long been wonderful to me. This book is an attempt to read one of the sweetest and most stimulating of the epistles of the greatest apostles through and disclose its multiform relation with the Daily Life."

Analyze for yourself and choose your own themes. Here are mine—

Remembrance; Paul's Prayer for the Philippians; The Prophecy of Faith; A Word of Cheer; Ready for Life or Death; Christian Growth; The Consolations of Religion; The Christ Mind; The Divine Ideal; Christians as Lights in the World; The Things that are Jesus Christ's; Christian Joy; True Worship; Union with Christ; Christian Citizenship; The Sin of Worry; Food for Soul Meditation; Contentment; The Human Need and the Divine Supply; The Saints in Caesar's Household.

I tried to avoid anything like the running commentary style, and made each sermon a unit in itself. And I am quite sure that I had to pass by many themes as I treated, lest I should weary my hearers. For myself, the well got deeper, so varied and rich, are these inspired letters.

G. R. White.

Charlottetown, P. E. I.

A WONDER BAG FOR MISSIONARIES.

A young missionary couple, going out to the field for the first time last year, received a thoughtful gift from the young woman's friends. At the farewell reception in the bride's church one of the ladies produced a laundry bag of blue denim and handed it to the young missionaries. The bag contained fifty-two packages, each one bearing a date and the name of the giver. Beginning with the time when the young missionaries sailed from their native shores, one package was to be opened each week. The little gift, a book, a pretty handkerchief or collar, a photograph, or some similar remembrance, oftentimes including a helpful message from the giver. The bride immediately dubbed it the "Wonder Bag." Only those who have been in like conditions can understand what joy it brought two young people in the long first year of exile from their native land. Each week the day when the "Wonder Bag" package was to be opened was looked forward to with liveliest anticipation. The givers were rewarded with a personal letter, and these, written when the vivid "first impressions" gave the writers facile pens, were not the least of the blessings for which the magic bag was responsible. The contributors were almost all members of the church to which the young missionary wife had belonged from childhood, and their gifts had a personal touch that made them doubly precious. Why cannot other churches take up the suggestion and make other young missionaries happy?—Ex.

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Alexander Maclaren, D.D.

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—Timothy Dwight.

God's delays are not denials. They are not neglectful nor unkind. He is waiting with watchful eye, and intent heart for the precise moment to strike, when he can give a blessing which will be without alloy and will flood all the after life with blessings so royal, so plenteous, so divine, that eternity will be too short to utter all our praise.—Rev. F. B. Meyer.

One of the noblest missions in this world lies in just making people happy. He who sets himself to this end is a friend of the human race. But to seek happiness in material things is not the highest quest nor one worthy of an immortal soul. To hold the torch for another when the way is dark and uncertain is an ambition that angels might covet.

And so, being lifted up, God still draws us to himself and still proves himself able to come between us and our past. Whatever we may flee from he keeps it away, so that, although to the last, for penitence, we may be reminded of our sins, and our enemies come again and again to the open door of memory, in him we are secure. He is our defense, and our peace is impregnable.—George Adam Smith.

The Young People

"Do you really want him?" said the astonished Mrs. Carroll. "If you do, you can have him and welcome, for I am mortally afraid he will die on my hands."

"Want him?" said Mary, exultingly, "yes, I want him. Is he mine?"

"Sure, he is yours if you want him," said Mrs. Carroll.

"Has Mary slept any?" said her husband an hour later.

"I think she has," said Alice, mysteriously, "you had better go up and see."

"If only that child next door—"

"Never fear," said Alice, "the child next door will not trouble her. Go up and see if she is not asleep."

When Robert looked in upon his wife he could hardly repress an exclamation of amazement. Was he dreaming? It could not be little Tom, yet it was strangely like him. The child lay in the curve of Mary's arm, its dark little head against her breast, just as he had so often seen little Tom lie. The motherless child and the childless mother were both asleep.

"As one whom his mother comforteth," said Robert, reverently.—Christian Standard.

The Berry Party in Winter.

"I wouldn't do that, my dear child," said mamma to Florence.

Florence, who had been stepping on the mountain ash berries that had fallen to the walk, looked up. "Oh, mamma," she cried, "it is such fun to hear them crack."

"But I know of something that will give much more pleasure," her mother said, rising and going into the house. In a few moments she came back with a small basket. "Suppose you pick up every berry you can find," she said, "and some day we will do something pleasant with them."

Florence took the basket and ran back to pick up the tiny orange balls, hunting in the long grass about the trees as well as the path.

"Is that enough?" she asked when the basket was full.

Her mother carefully emptied them into a newspaper. "That will do," she said.

"What are you going to do with them?" Florence asked, curiously.

But mamma smiled and shook her head. "That is my secret," she said, kissing the rosy face.

Now, mamma's secrets were apt to be delightful, so Florence filled the little basket every day as long as the tree shook down its pretty fruit.

One gray day in winter the rain began to fall, and next morning the sun shone on a flashing, glittering world, for every twig wore a coat of ice, and the trees looked like those in Aladdin's garden.

"This is a good day for our berry party," said Florence, forgetting to eat her oatmeal.

"Yes, a berry party in winter, as you shall see," mamma said. "Have you forgotten about the mountain ash berries?"

"But they are not good to eat," the little girl exclaimed in surprise.

"Not for you, but for your little guests," she said, giving her a bag of berries. "Put on your hat and cloak and scatter those berries on the crust. I think you will soon have guests."

So, Florence ran out on the piazza and threw handfuls of berries on the shining snow. How the little orange balls danced and spun along on the hard crust! Then mamma beckoned to Florence to come in.

Sure enough, there came a flutter of wings, and first one, and then a great many little brown birds were gathered on the lawn, eagerly pecking at Florence's berries.

Florence clapped her hands. "Oh, mamma," she cried. "I mean to have a berry party every year!" —Christian Advocate.

THE CAT AND THE YOUNG ALLIGATOR.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely extended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.

EDITOR Horace G. Colpitts.

All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

President Rev. David Hutchinson, St. John, N. B.
Sec. Treas. Rev. J. W. Brown, Ph. D., Albert, N. B.

In assuming the editorship of this department we do so with a profound appreciation of the responsibility involved. In a somewhat less degree we appreciate the confidence of the brethren expressed in their appointment of us to so honorable an office. It was with a good deal of hesitation that we accepted the position, knowing much better than any one else our limitations. However, the die has been cast, and for the ensuing year we will undertake to perform as faithfully as possible the duties of the office.

We trust that the brethren will accord us a prayerful sympathy and hearty co-operation. The fullest value from The Young People's column will be secured, only as our pastors generally interest both themselves and their Y. P. Societies in it. If everything of general concern that takes place in all our Y. P. Societies should be reported through this column we would have a stimulating page. We want a little more enthusiasm in our Young People's work. Let it be our earnest endeavor to create this.

Will every pastor into whose hand this paper comes (we trust this embraces all without exception) please let the editor know by a postal card, if you have a young people's society (or societies) in connection with your church, about what its membership is, and what special line of work you are taking up for the winter, Missionary, Educational or other.

PRAYER MEETING TOPIC.

Christian Culture Day.

It is a very helpful sign to note a special day, or service, set aside for the consideration of preparation for Christian effectiveness on the part of young people. There was a time—not very remote—when the Christian was supposed to be equipped for service by a mysterious endowment at the time of conversion, and this was thought by many to be a sufficient preparation. In not a few cases has stress been placed upon the fact that such and such a worker had never had any schooling.

But that period is passed. Not that God will not, or cannot use every willing heart. He will use men and women from all conditions in life. That period is passed because there is no need for it to remain. The best efforts of the best instructors are brought to almost every Christian.

Another reason for rejoicing is found in this: To possess a fund of knowledge concerning religion makes a better Christian—better in every direction.

The Christian culture course has three main branches of study. They are given in the order of importance.

1.—The Bible Reader's Course. The Bible contains more than the knowledge of salvation through Jesus Christ. The Bible is the Christian's hand book—and heart book. God was always interested in the welfare of his creation. His dealings with all men, before he selected Abraham to be the head of a specially prepared people, and his dealings with Israel after its selection are matters of great importance. The Bible is understood only as it is studied in its entirety. The Bible Reader's Course will correct in a great degree the ignorance of the Bible that is so sadly prevalent, and will also strengthen the faith of the individual Christian.

2.—The Sacred Literature Course. It is one thing to read the word. It is another thing to study it. No book yields itself so richly to the student as does the Bible. The Bible is the best literature. The student who would be best equipped to serve his day and generation well, must have knowledge of the book of books. A knowledge of the fundamentals of religion is essential to a working Christian. To know why you believe this or that will make you a better ambassador. The S. L. Course brings the very best results of careful and able scholarship to every Christian man and woman and thus enables the busy worker to become acquainted with the foundations of the faith.

3.—The Conquest Missionary Course. There has been much ignorance of the things of the kingdom of Christ, of the work performed by Missionaries and the results. This ignorance has been responsible for the lack of support accorded to our mission work. The results of the C. C. Courses cannot be measured. Condensed from "Service."

P. S.—The object of Christian Culture Day as I apprehend it is to give our societies an evening for considering the taking up of one or more of these courses.—Editor.

GLENDINNING'S SALARY.

Ho! ye Baptist young people of the Maritime Provinces! Give me your ears!

The young people will this year pay Bro. Glendinning's salary. Let us state it once for all, it will mean \$1,000.00. Last year we raised \$766.60. We can easily advance to \$1,000.00. The sisters in the Aid Societies raise a lot of money because they keep at it all through the year. Well, we have our Young Peoples Societies and we can keep at it too. Let us try what we can do this year. Now I am going to suggest a plan to raise money. It is thus:

We will have pledge cards prepared like this:

I hereby promise to give cents per week to support Rev. J. A. Glendinning, M. A., Missionary to the Savaras in India.

Name.....	.....	.....	.....
Sept	Jan	May .....	.....
Oct	Feb	June .....	.....
Nov	Mar	July .....	.....
Dec	Apr	Aug .....	.....
Name of Collector.....	.....	.....	.....

Now this pledge is to be circulated among the young people who will give, say 2 or 3 or 5 cents per week.

The pledge cards will be retained by the collectors who make the canvass. Then the persons pledging will be expected to hand in at the weekly meeting the amount pledged which will be marked by an X on their pledge card, opposite the proper month. The number of X's on the card will be a receipt to the person paying, and a memo to the person receiving the money. At the end of each month, those in arrears will be visited by the collectors and arrears collected.

We will supply the pledge cards to all requesting them, free. Bring up this matter before your union at your next meeting and send on for the cards at once. Let us hear from all the societies in this way.

This need not however, be restricted to the places where there are Young Peoples Societies. Wherever there are Baptist young people this plan may be put in operation for the purpose described.

Let the pastors bring the plan before the young people. Let the young people take it up themselves. Let us push the matter! Let us hear from you!

Yours faithfully,
J. W. BROWN, Sec. Treas.

Albert, N. B., Sept. 7.

ONE OF OUR YOUNG MEN.

A singular victory for temperance has been won in Mascatoine, Iowa. A beautiful park, owned by the City Railway Co., which has always been used freely for picnics and outings, was given over this season to a vaudeville company for shows and the sale of beer. Deplorable results followed quickly. Pastors Judson Kempton of the Baptist Church, took the lead in a movement to oppose this new encroachment of the liquor traffic by preaching a vigorous sermon on the subject, causing it to be published and by stirring the county attorney to threaten legal action.

As results, the patronage of the park fell off, the vaudeville company left town and the manager of the City Railway Co. came to the pastor and assured him no more liquor would be sold there; the park would be kept free from all objectionable features and he ended by inviting the pastor to go out there, weekday or Sunday, and hold religious meetings, offering him the free use of the grounds, auditorium, seats for over a thousand people, electric lights, and the best band in the city.

The offer was accepted. A meeting was announced for a Sunday afternoon at which pastor Kempton spoke and the Ministerial Union was present in a body and assisted in the services.—Watchman.

GETTING AS WE GIVE.

A little fellow, who had noticed that his mother, put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profit is determined by the degree of investment. One who contributed ten cents, from the same income, toward the preaching of the gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or what is apt to be the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size it is immersed. On the human side of the analogy receptivity represents the neck of the bottle, and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.—Gospel in All Lands.

Foreign Missions

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 240 Duke St., St. John, N. B.

PRAYER TOPIC FOR SEPTEMBER.

That God's special blessing may rest upon all departments of our work for the coming year and many souls be won for Christ at home and abroad.

NOTICE.

All parcels for India must be sent without delay to the following address: Miss Laura Peck, Wolfville, Nova Scotia.

J. HUDSON TAYLOR.

The death of J. Hudson Taylor removes from the Christian ministry one of the most devoted men of the present age. His life and work are full of most interesting and instructive incidents. As the head of one of the largest missionary organizations in the world he stands without a peer. He may be classed with General Booth of the Salvation Army, as an organizer of men.

It is proposed in what follows to give a brief sketch of his early life and conversion and the beginning of his work in China.

Mr. Taylor was born in Barnsley, Yorkshire, on the 21st of May, 1832, so that at his death he was 73 years of age. He was the first, and afterwards the only surviving son of his parents. In his early days, Mr. Taylor was extremely delicate, and it seemed as though all hopes that he, the child of answered prayer, should become a messenger of God to the heathen, must be given up. So far as his parents were concerned, this appears to have been done. In his boyhood, he was under religious influences continually; but he came to a point when, after striving hard to make himself good and acceptable to God, he got into a despairing condition, and felt that, if there were any salvation, it was not for him. At a later stage, he came under the influence of skeptical companions older than himself, and imbibed their views. He has stated since that he is thankful for having passed through such a time of doubt, for in those days he often said that if he believed the Bible to be true, he would at least put it fairly and honestly to the test, seeking to live by its teachings; but if he found it wanting he would cast it aside altogether. He adds, that since then he may reasonably claim to have tested and proved the verity of the promises of God's Word, and he has never found occasion to cast aside the Bible; it has never failed, and the promises of God have always been fulfilled in his experience.

His conversion came about in a somewhat remarkable manner. His mother had gone from home to visit friends some eighty miles away, and he, on a holiday afternoon, went into his father's library in search of something to read. He found nothing suitable among the books, and looking carelessly over a basket containing tracts and other papers, he took up one that contained, as he supposed, a story. He said to himself, "There will be a story here with a moral at the end; I will take the story and leave the moral for those who like it," and he went into an old disused warehouse and began to read. The story, among other things, spoke of the finished work of Christ, and he asked himself "Why does the writer speak of the finished work of Christ? Why does he not use the words 'the propitiatory work,' or 'the atoning work,' of Christ? 'and then the words of our Lord on the cross came to him, 'It is finished,' and he asked himself, 'What is finished?' Then his early training enabled him to recognize that the work of redemption was entirely finished, and he asked himself, 'If this be so, if Christ has indeed paid all the debt, what is left for me to do?' The conviction came into his soul that all that was left for him was, not struggling, or long effort, or tedious seeking, but just acceptance; and that he should fall down before God and praise him for the fully accomplished work. This he did without delay. That same afternoon, his mother rose from the dinner-table with her heart yearning intensely for the conversion of her only boy. Having more time than was usual at home, she went to her room, and turning the key in the door, knelt in prayer, with the determination—taught by the Spirit of God doubtless—that she would not leave that place until she knew that her boy was converted. She prayed, and prayed on, until, without any outside message, God spoke to her soul, and her prayer was changed to joyful

praise for that which she was sure was accomplished. And so, with eighty miles of separation between them, the hearts were joined together before the throne; and he in the old warehouse, and she in the guest-room at her friend's house, were praising God together for his finished work. When Mrs. Taylor came home she was greeted at the door by her son; and as he kissed her, he began to tell the good news that was filling his heart. He says, "I can almost feel that dear mother's arms round my neck as she pressed me to her bosom and said, 'I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me.' "Why," he asked in surprise, "has Amelia broken her promise—she said she would tell no one?" His mother replied that no one had told her anything, but that God's Spirit had assured her that he had led her son to himself." And so Mr. Taylor adds, "Do you wonder that I have great confidence in the power of prayer?" He felt that, from that time forward, he was not his own;—that another was the Lord of his life, and that he must order all his concerns in agreement with the will of another. Although but a boy, still under sixteen, his joy in the Lord and his sense of God's presence was so great that, as he says, he lay on the floor "silent before Him with unspeakable awe and unspeakable joy," and at that time he had the strongest assurance that his offering was accepted. It would be a long story. Suffice it to say that he purposely put himself in positions of need, where his dependence must be only upon God for temporal supplies, in order that he might test his ability to rest upon God alone, and thus get the endorsement by God, of his desire and purpose to be a missionary in China, for he felt that if he could not trust God at home, he had no assurance that he could trust him fully on the mission field.

When Mr. Taylor landed in China on March 1st, 1854, it was a time of turmoil, for the red-turbaned rebels were in possession of the city of Shanghai. He saw a great deal of war and bloodshed while still only a young man of twenty-two. The greatly enhanced cost of house rent and food, owing to the rebellion, drained his slender resources, and brought him into new tests of faith, and new proofs of God's reliability. Soon after this, he undertook a missionary journey along with Mr. Burdon (afterwards the Bishop of Hong-kong), and later it was his great privilege to travel for a length of time with that saintly man of God, Rev. William C. Burns. About this time—that is, the year after his arrival—he was influenced by the advice of good Mr. Medhurst, the leader of the London Missionary Society in China at that period, to adopt Chinese dress as a means of getting into the interior. In travelling together, Mr. Burns—a much older and more experienced missionary, and one who spoke the language much better, of course, than did Mr. Taylor—noticed that his companion was better able to get among the people, and attracted far less annoying attention from the crowds than he did. Sometimes, indeed, people would invite the younger to their homes, whilst the senior missionary was left out of the invitation, because he was in foreign dress. Mr. Burns at once recognized the situation, and changed his dress for the native costume. From that time onward it has been the custom of Mr. Taylor, and almost all those associated with him in the China Inland Mission to wear Chinese dress, and this is still maintained in the interior of the country.

As a result of this leading, Mr. Taylor worked with Mr. Burns for a short time at Swatow, in the Province of Cinton, and only left for the north to get his medical and surgical appliances, with the expectation of returning to rejoin Mr. Burns. A chain of circumstances however, prevented his going south again and led to his entering upon the work in the city of Ningpo.

In January, 1858, Mr. Taylor was married to a Miss Dyer, a missionary in Ningpo and the daughter of Samuel Dyer, who worked as one of the first representatives of the London Mission in the Straits Settlements from 1827 to 1845. Mr. Taylor took charge of the Mission Hospital in Ningpo for Dr. Parker, in 1860, about nine months.

It was during his period also that Mr. Taylor and his companion, Mr. Jones, returned from the Chinese Evangelization Society, and experienced many trials and rewards of faith.

On January 16th, 1860, Mr. Taylor put into writing his first appeal for fellow-workers for China in these words, written to a relative in England:—"Do you know any earnest, devoted young men, desirous of serving God in China, who, not wishing more than their actual support, would be willing to come out and labor here? Oh for four or five such laborers!

They would probably begin to preach in Chinese in six months' time, and in answer to prayer the means would be found." The work of the Ningpo hospital, together with his own evangelistic work, was rapidly breaking down his health; and it became necessary for him to return home for a time. He hoped that his stay in England might be but brief; the doctors, however, saw the necessity for a prolonged stay. With reference to his prayer that God would raise up fellow-laborers, he said at this time—"We had no doubt about this; for we had been enabled to seek them from him in earnest and believing prayer for many months previously. Throughout the voyage our earnest cry to God was that he would over-rule our stay at home for good to China, and make it instrumental in raising up at least five helpers to labor in the province of Cheh-kiang." During the years from 1862 to 1865, this prayer was answered, and five laborers preceded Mr. Taylor to the province of Cheh-kiang and the city of Ningpo. It was whilst he was laid aside by weak health and was occupying his time in medical studies and in the revision of the New Testament in the Ningpo dialect—a colloquial translation—along with Rev. F. F. Gough of the Church Missionary Society, that his heart became burdened for a larger sphere than that of his own little mission in Ningpo. He says:—"In Ningpo, my mind was occupied with my immediate surroundings; but during my stay in England, I was as near to the inland province of China, as to Ningpo itself." Looking upon those eleven unentered, untouched provinces, with their 130 millions or more, and the very considerable portions of the entered provinces which were still practically untouched, his heart became burdened with a sense of deep personal responsibility. He came to the point—for his answers to prayer had taught him this—when he realized that, if he, little, unknown, insignificant man, as he considered himself, would but go to God to pray for fellow-laborers, God would answer his prayer, and send those who should accompany him, and labor with him in the province of China. He shrank from this for a time, and he approached the leading missionary societies with the desire to get them to do something for the inland province of China; but the burden was his, not theirs; and none of them took the load upon their hearts, and he was constrained to do. He thought that, in a meeting such as this, during the time between the opening psalm and the benediction, much more than one thousand souls in China alone would pass beyond the boundary of hope into the land of hopelessness, oppressed his heart so that he could neither rest nor sleep; and it was not until he surrendered his will in this matter to God, as he did on the shore at Brighton, on June 25th, 1865, that God gave him rest of heart. He could sleep well after he had penciled in the margin of his Bible—"Prayed for twenty-four willing, skilful laborers, Brighton, June 25th, 1865." The burden was rolled from his heart, and he could go forward, counting upon God to fulfil all his promises; and this, we may say, was the genesis of the China Inland Mission. From that time, God led his servant out and on, and less than a year later, on May 26th, 1866, the ship "Lammermuir" carried the first party to China, consisting of Mr. and Mrs. Hudson Taylor, their four children and nurse, a lady friend, and fourteen young missionaries.

As a result of the labors of this devoted servant of God, there are at present in connection with the China Inland Mission 830 missionaries. When it is remembered that there is no denomination behind this movement we are compelled to say of the work, "What hath God wrought."

Foreign Mission Receipts.

A member of the Board, \$37.50; Mrs. A. D. Hartley, \$20; Parrsboro, \$10; Diligent River, \$5; Port Greville, \$5.08; Advocate, \$2.42, (per R. E. G.); Kentville, S.S. Sup. Miss. A, \$6.40; North Ch. S.S. sup. P. David, \$40; L. E. D., \$100, Total \$226.40.

Support of Mr. Freeman.

No. Brookfield, \$25; Milton, \$13.16; Liverpool, \$7.45; Friends, (Queens, \$2; Minus Gut, \$15; Halifax, West end, \$5; Halifax 1st, \$15; Bear River, \$17.88; Clarence, \$25; Windsor, \$33) \$158.44.

Support of J. A. Glendonning.

Jun. Miss. Band, Zion Ch., \$5; Germain street S.S. \$56; North Ch, Halifax, \$25. Total \$86.

Support of E. E. Gullison.

Mrs. H. H. Saunders, \$5; Japan B. Y. P. U., Sup. Kunchan, \$1.50.

Legacy.

Estate Shubert Dimock, Newport, \$1,000.

J. W. Manning,

Sec'y-Treas. F. M. B.

St. John, Aug. 5th, 1906.

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking to your thoughts.—George MacDonald.

Notices.

DENOMINATIONAL FUNDS, N. S.

SUCCESSOR TO LATE TREASURER, JOHN NALDE
As the Finance Committee for Nova Scotia have been unable to find anyone willing to assume the full responsibility for the work of the late Treasurer, A. Cohoon, Treasurer of former years has agreed to become responsible for it during the remainder of the year. All funds may therefore be sent to him and will be duly acknowledged and credited as directed.

Signed A. E. WALL,
A. COHOON, Fin. Com. for N. S.
Wolfville, N. S., March 9, 1905.

The Hants County Baptist Convention will meet with the Noel Church, Sept 18-19. Large attendance desired. Secure standard certificates. Delegates will be met at train and conveyed to church free of expense.
Ernest Quick, Sec. Treas.

P. E. I. CONFERENCE.

The P. E. Island Quarterly Conference of Baptist Churches will be held at Tryon on Sept. 11th and 12th.

J. Webb, Sec.
—The meeting of the Conference has been postponed one week, making the date Sept. 18-19, instead of Sept. 11-12.
G. R. White.

CUMBERLAND COUNTY QUARTERLY.

The next quarterly meeting of Cumberland County, N. S., will convene with the church at Wallace River, Sept. 18-20.
H. S. Shaw, Secy.

TEACHER TRAINING EXAMINATIONS.

The autumn examinations of the Teacher Training Department of the Nova Scotia Sunday School Association will be held on Thursday, Sept. 28th.

All who propose writing on that date should send their applications, accompanied by a fee of 25 cents at once to Dr. Frank Woodbury, Halifax, N. S.

FIFTIETH ANNIVERSARY OF NEW CANADA BAPTISTS.

Our anniversary is over. We are thankful for a day of blessing enjoyed. The day was cool and cloudy, and the building was full at each service notwithstanding threatened rain. We were much disappointed in not having former pastors but they sent letters which were read at the morning service.

After the regular S. S. Dea. J. Mader opened the day with a devotional service. As it was impossible to get any minister the pastor had to weary the audience with a rambling discourse upon the "Holy City." A large number at the close could show by the uplifted hand that they had reason to believe they were prepared for it, and some asked prayers that they might be. Bro. Hibbert Wagner kindly acted as musical director and succeeded in securing a large choir who furnished good music for the day. We did not have all the special singers we hoped for but had a grand programme. Bro. Geo U. Schnare, our excellent singer of Chelsea, kindly came and helped in the choir, and sang impressive solos at each service. All were greatly helped by his singing and many declared it "grand."

Mrs. Wm. Wentzel, a former organist, presided at the morning and afternoon meetings and proved a great help to the singing. Mrs. Rhodinger took charge in the evening. Her solo in the afternoon was much enjoyed, as were a number of special selections by choir during the day.

In the afternoon Rev. W. A. Allen opened with devotional service. Ernest prayers were offered. Ina R. Semon church clerk, called the roll. It was grand to hear faithful members, young and old, responding to their names, some by letter, others coming miles to be present. It was a touching period when the name of Mrs. Stephen Wagner was called. She was our or-

ganist and a leading member, but is now in Halifax Hospital, with little hope of recovery. Rev. C. R. Freeman of Bridgewater, was asked to lead in prayer that God might bless her and the family who feel this trying ordeal very keenly. We venture to say there was scarcely a dry eye in the house at the close of his prayer. Bro. Freeman followed with an impressive sermon, just what we needed, from 1st Thess. 1, 9, 10. Subject, "Report of a Faithful Church." Space will not permit even an outline of this worthy discourse, but we hope to have it printed and wish every church member in the county could have heard it.

We should be very thankful to this brother who had to drive from home 12 miles, after morning service preaching for us and returning at once without supper for his evening meeting.

Offerings were taken morning and afternoon and we can report over \$35, practically wiping out our church debt. Rev. A. F. Browne assisted in the afternoon service and administered the Lord's Supper to a large number. He drove from New Cornwall, (12 miles), over the hills after morning meeting. We wish to express sincere thanks to Mahone and Northwest Church for their kindness in granting their pastor afternoon and evening for N. C. we appreciated it very much. Mrs. Browne kindly accompanied him and being one of the best alto singers in the county, rendered willing valuable assistance in the choir. It threatened rain in the evening, some went home but the church was full again. Bro. Browne preached one of the ablest sermons ever heard in N. C., subject "Eternity." He was at his best and the large audience listened eagerly to the end. We cannot dwell upon it but hope to have it printed.

Our kindest friend, Rev. H. B. Smith, of New Germany, preached twice that day on his own field, then drove 17 miles to help us in the evening. He assisted in the whole meeting and successfully conducted one of the most important meetings of the day—Evangelistic service. Surely this will never be forgotten. Over fifty spoke for Christ, many others stood to show they were trusting the Saviour, and 15 or 20 asked prayers that they might become Christians. Although the hour was late the audience remained and listened attentively to the Church History. We closed about 10 p. m. feeling that it was as good a day, spiritually as new Canada Baptists had enjoyed during the past 50 years. We enjoyed the presence of many visiting friends from Chelsea, Bridgewater, New Cornwall, New Germany and elsewhere. It rained next day but we were not tired of visitors who had to remain another day and night. Would not have complained had it rained a week.

Pastor.

Equity Sale.

THERE will be sold at Public Auction at Chubb's Corner (so called) corner of Prince William Street and Princess Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the FIFTEENTH DAY of JULY next, at the hour of twelve o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Thursday, the fourth day of May, in the year of our Lord, One Thousand Nine Hundred and Five, in a certain cause therein pending wherein The Eastern Trust Company is Plaintiff and The Cushing Sulphite Fibre Company, Limited, is Defendant, with the approbation of the undersigned Referee in Equity the mortgaged lands and premises described in the Plaintiff's bill of complaint and in the said decretal order in this cause as follows, that is to say:—"All and singular that certain lot of land, message, tenements and premises, situate, lying and being at Union Point (so called) in the Parish of Lancaster, in the City and County of Saint John and Province aforesaid, and bounded and described as follows:—Commencing on the Southeastern side line of the road at Union Point as defined by the fence and retaining wall there now erected at the intersection thereof by the North Eastern bank or shore of the Canal crossing the lot number 3 going thence along the aforesaid Southern line of said road, and a prolongation thereof North forty one degrees, thirty minutes East by the magnet of A. D., 1858 seven hundred and ten (710) feet more or less to the shore of the river Saint John; thence along the aforesaid shore of the said river down stream following the various courses thereof to the North Eastern shore of said Canal and thence along the said Canal, North Eastwardly to the place of beginning;—and also a right of way over and along said road for all purposes to pass and repass with horses and carriages laden or unladen; and also the right to use the wharf known as the Cushing Lath Wharf for landing pulp wood or other material required by the party hereto of the first part, but not to be used as storage place: And also the right in the Cushing pond to store and pile in the customary manner five million superficial feet of logs for the requisite purpose of a pulp mill: And being the whole of the lands and premises heretofore conveyed by George S. Cushing and wife to the said party hereto of the first part, together with all the mills, mill buildings, machinery, fixtures and plant of the said Company, in, on or about the said lands and premises, and all the rights, privileges and appurtenances to the said lands and premises belonging or appertaining and all the estate right title interest claim and demand both at law and in equity of the said party hereto of the first part, (being said Cushing Sulphite Fibre Company, Limited,) in, to or out of the said lands and premises, mills, buildings, machinery, fixtures and plant aforesaid, and every part and parcel thereof, including all the buildings, machinery, fixtures and plant acquired by the said the Cushing Sulphite Fibre Company Limited, since the execution of said Indenture of Mortgage in addition to or in substitution for any then owned by the said Cushing Sulphite Fibre Company Limited and placed in or upon the said lands buildings or premises."

For terms of sale and other particulars apply to the plaintiff's solicitors or the undersigned Referee.

Dated at St. John, N. B., this 9th day of May, A. D., 1905.
E. H. McALPINE,
Referee in Equity.

EARLE, BELYEA & CAMPBELL,
Plaintiff's Solicitors.

T. T. LANTALUM, Auctioneer.
The above sale is postponed until Saturday the SIXTEENTH DAY OF SEPTEMBER next—then to take place at the same hour and place.
St. John, June 17th, 1905.

E. H. McALPINE,
Reference in Equity.

INDIVIDUAL COMMUNION CUP.

The only sanitary and serviceable one is the pointed top, unbreakable. Does not require tipping back the head. Can be boiled and poured out of washer, and no wiping required.
Illustrated Catalogues mailed free. Phone Park 578
LePAGE DOOR CHECK MFG. CO., 102 Tynedale Ave., Parkdale, Toronto.

STRAIGHT TEA TALKS (with the poetry left out) No. 4

CLEANLINESS IN TEA. ALL British Crown Teas (Ceylon & Indian) are machine made, rolled and packed, consequently are cleaner than the hand made teas of China. In Ceylon and Indian Teas there is no difference until they get into the packing houses on this side, then the difference is a big difference. Before they come to us all Teas are treated pretty much alike although some advertisements would almost lead one to believe that the Natives wore kid gloves in picking Teas for certain packers. Possibly VIM TEA is kid gloved picked, but thus far we have never received a bill for the gloves. VIM TEA is not touched by hand from the time the chests are opened until you use it. VIM TEA is machine blended, weighed, packed and labelled.

NOTE THIS—In some packages teas the packers use a sticky, gummy substance in place of double folding the lead over the seam (look inside your next package after emptying it) and although it means a considerable saving in lead, this paste often gets into the tea. Of course it is only a matter of taste and paste. There is no paste inside VIM TEA packages.

VIM TEA COMPANY, St. John, N. B.

From the Churches.

DENOMINATIONAL FUNDS.

Fifteen thousand dollars wanted from the churches of Nova Scotia, during the present Convention year.

The Treasurer for New Brunswick is Rev. J. W. Manning, B.D., St. John's, N. B. and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

BLOOMFIELD RIDGE.—On Sunday, August 27th, Rev. C. W. Sables preached in the F. B. Church, to large congregations, both forenoon and evening.

MURRAY RIVER, P. E. I.—Rev. D. W. Crandall, feeling his strength unequal to the demands of this large field, has resigned his charge.

BELMONT, N. S.—In the terrible fire of Aug. 29th, our church was burned and the homes of several of our principal families, scarcely anything being saved from houses or barns.

NICTAUX, N. S.—July 2nd, I had the pleasure of baptizing the following persons and receiving them into the church: Chipman Morse, Leland Fancy, Mrs. Avard Daily and Carrie Hatt, all of Nictaux.

TUSKET.—Bro. J. I. Flick began work on the Tusket field the 1st of May, and is having much encouragement. It was the privilege of the writer to spend a Sunday there in July, and baptize one candidate.

THE TABERNACLE, ST. JOHN, N. B.—Our membership is steadily growing. Three were welcomed into the church the first Sunday in August and nine the first Sunday in September.

decided to finish the vestry. This has been done at an expense of about \$600. We have also introduced a new lighting plant at an expense of \$150.

ALBERTON AND SPRINGFIELD, P. E. I.—God is blessing the work on the Alberton field. On Friday, Sept. 1st, we gathered on the banks of the river at Alma to witness the beautiful ordinance of baptism.

ACADIA UNIVERSITY, WOLFFVILLE, N. S.

A Christian School of Learning. Founded 1838. The following Undergraduate COURSES are offered:

1. Course of four years leading to the degree of Bachelor of Arts. 2. Course of four years leading to the degree of Bachelor of Science. 3. Abbreviated Science Course without degree.

Either of the Courses (2) or (3) secures to the student admission to the third year of the Faculty of Applied Science at McGill University.

VARIED COURSES, Collegiate, Fine Arts, Practical, Modern Methods, Christian Ideal, Superb Equipment, Beautiful Location and Moderate Charges of

ACADIA SEMINARY whose twenty-sixth year begins Sept 6th 1905. For full information and Catalogue apply to

HORTON COLLEGIATE ACADEMY, WOLFFVILLE N. S. Founded 1826

Staff of Instruction for 1905 1906. EVERETT W. SAWYER, B. A. (Harv.) Principal, Latin and Greek.

JOHN A. FOWLIE, Business Branches, ROSAMOND M. ARCHIBALD, M. A., English and German.

WILLIAM H. FORD, Gymnastics. ALBERT G. MORTON, Steward. MRS. ALBERT G. MORTON, Matron.

FOUR COURSES leading to DIPLOMAS.—Collegiate, General, Business, Manual Training. Well equipped Gymnasium. Large and level Campus.

Wholesome discipline. Use of tobacco prohibited. Character building. Scholarship the end in view. Catalogues sent on application to the Principals. Correspondence solicited. Write at once.

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"M R. A's Famous \$10 Suit for Men."

"Unrivalled" indeed, for as yet no make of Clothing has approached in general excellence the Ten Dollar Suit which we have been selling for years to delighted customers.

Manchester, Robertson, Allison, Limited.

SAINT JOHN, N. B.

ed an eloquent and very helpful sermon from the first chapter of Colossians, 18th verse. On the following Sabbath he preached for us at Springfield and Knutsford.

Wanted MALE STUDENTS TO BOARD. Best accommodations. Furnace heat, Bath room, etc. Near College grounds. Terms moderate.

Aberdeen Hotel

18-20-22 Queen St., near corner of Prince William Street, St. John, N. B. Home-like and attractive. A temperance house, newly furnished and thoroughly renovated.

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\$1.50 per single 1,000

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MESSENGER & VISITOR OFFICE, St. John, N. B.

The popular prejudice that the best CHOCOLATES come from abroad is not entertained by people who have tried H. & S. made in Canada.

TEETHING WITHOUT TEARS.

Mothers who have suffered the misery of restless nights at teething time, and watched their babies in the unhelped agony of that period, will welcome the safe and certain relief, that Baby's Own Tablets bring.

Hezekiah Butterworth, author and historian, died at Warren, R. I., on Tuesday, aged 75 years.

Packages

CLARK, County, P. to Mr. and daughter.

JOHNSTON Hants Co. Dwight Little Mabel G. Ly STEVENS S., Sept. 4

REID-BAN Sept. 6th, Horace F. Fella M. Bar Annapolis C

THOMPSON residence of port, by Re Thompson, of dred I. And

LEWIS-PR Camp, Mr. Miss Margaret both of the

SELIG-WE Parsonage, 7th, 1905, by Frank N. Se S., to M Rosebay, N.

HARRIS-M church of L by Rev. W. Benjamin F

to Miss Eliz Liverpool, N

MCKENZIE tist church of 6th, 1905, by Rev. Donald Sydney, N. S

Godfrey, of church of Liv

KING.—At Thursday, Au King, She have

days. After a home her re Lockport, I interment to pastor of the ing assisted reader of the

TINER.—On bard's Halifax loved wife of ed suddenly leaving a children to n voted wife

Our departed Christian ch by all who services were Tingley, assist (Epi.) and Brother Tiner sympathy and friends.

BORGALD.—Deacon Mayne years, Our b member of th in which to held the offic an invalid f years he was ness and sw During his la the backslid around him tion sought to



TIGER TEA

Packages Only Try it

BIRTHS.

CLARK.—At Alma, Lot 3, Prince County, P. E. Island, on August 29th to Mr. and Mrs. Andrew Clark, a daughter.

MARRIAGES.

JOHNSTON-LYMAN.—At Cheverie, Hants Co., Sept. 6th, by Rev. I. Dwight Little, Pryor A. Johnston, to Mabel G. Lyman, both of Cheverie.

STEVENS-SHAW.—At Berwick, N. S., Sept. 4th, by Rev. G. C. Raymond, Francis George Stevens, of Halifax, to Christine Corrol Shaw, of Berwick.

REID-BANKS.—At West Inglisville, Sept. 6th, by Rev. M. W. Brown, Horace F. Reid, of Brickton, and Estella M. Banks, of West Inglisville, Annapolis Co., N. S.

THOMPSON-ANDERSON.—At the residence of the bride's parents, North port, by Rev. H. W. Cain, Lorán B. Thompson, of Oxford, N. S., and Mildred I. Anderson, of Northport.

LEWIS-PRICE.—At the Baptist parsonage, Sussex, Sept. 3rd, by Rev. W. Camp, Mr. Thomas William Lewis, to Miss Margaret Price, of Ward's Creek, both of the Parish of Sussex.

SELIG-WENTZEL.—In the Baptist Parsonage, Liverpool, N. S., Sept. 7th, 1905, by Rev. W. B. Crowell, Mr. Frank N. Selig, of Vogler's Cove, N. S., to Miss Praphina Wentzel, of Rosebay, N. S.

HARRIS-MILFORD.—In the Baptist church of Liverpool, Sept. 5th, 1905, by Rev. W. B. Crowell, Mr. Arthur Benjamin Harris, of Ganning, N. S., to Miss Elizabeth Holmes Milford, of Liverpool, N. S.

McKENZIE-GODFREY.—In the Baptist church of Liverpool, N. S., Sept. 6th, 1905, by Rev. W. B. Crowell, Rev. Donald Hector MacKenzie, of Sydney, N. S., to Miss Ellen Jane Godfrey, organist of the Baptist church of Liverpool, N. S.

DEATHS.

KING.—At her home, Farmouth, on Thursday, Aug. 17th, of blood poisoning, Jane, beloved wife of Edward King. She had been ill for only four days. After appropriate services in the home her remains were brought to Lockports, her former home, where interment took place, Aug. 20th, the pastor of the Baptist church here being assisted by Jos. Tupper, lay reader of the Episcopal church.

TINER.—On Sept. 5th, at Hubbard's Halifax Co., N. S., Winnie, beloved wife of Rev. J. E. Tiner, passed suddenly away, aged 39 years, leaving a husband and six small children to mourn the loss of a devoted wife and affectionate mother. Our departed sister was a beautiful Christian character, greatly beloved by all who knew her. The funeral services were conducted by Rev. L. J. Tingley, assisted by Rev. Mr. Foster, (Eps.) and Bro. Gordon P. Barnes, Brother Tiner and family have the sympathy and prayers of many friends.

BORGALD.—At Chester Basin, N. S., Deacon Maynard Borgald, aged 72 years. Our brother was a consistent member of the Chester Basin church, in which for a number of years he held the office of deacon. Although an invalid for the past seventeen years he was noted for his cheerfulness and sweetness of disposition. During his last illness, he gathered the flocksliding and unconverted around him and by earnest exhortation sought to lead them into a bet-

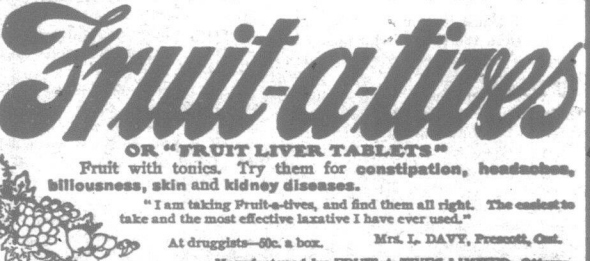
ter life. He died in full confidence of glorious immortality. A widow and one son survive him. May the comfort of the Divine Spirit be theirs in their affliction.

BAZANSON.—At Garland, Kings Co., N. S., on August 24th, Brother George Bazanson, passed to his heavenly home at the early age of 37. Our brother was ill for but a few weeks and having been stricken down in the full strength of his manhood his death was a great shock to the community in which he lived. A few weeks before our brother's death he became a firm believer in Christ and his heart being filled with the love of Christ he spoke often with a warning and encouraging voice to those who visited him. His greatest desire in wanting to get well was that he might live to serve Christ here below. He suffered by times severely, yet he bore it all patiently and submitted himself willingly to the will of his master. Bro. Bazanson was widely known and highly esteemed by all who knew him. His funeral was on Sunday, Aug. 27th, was the largest attended funeral that ever took place on the Burlington Section of the North Mountain. He leaves a widow and four children to mourn the loss of a kind and loving husband and father. To the bereaved family, the sorrowing father and friends we extend our deepest sympathy.

DAVIDSON.—On Aug. 17th, 1905, Mrs. Sarah Davidson, aged 59 years, at the home of her son Charles W. Ralston, of North Attleboro, Mass. Mrs. Davidson was born in Cumberland County, Nova Scotia, where she lived until about three years ago when she moved to North Attleboro. She was converted and united with the Baptist church when about fifteen years of age. She lived a beautiful Christian life and as the day of her departure drew near she rejoiced more and more in the prospect of seeing her Saviour face to face. She was married in 1864 to Mr. John Graham Ralston, of River Philip, N. S. In 1886 this union was dissolved by death. After remaining a widow for seven years she became the wife of Mr. V. F. Davidson, of River Philip. She is survived by her mother, Mrs. Alice Hunter, relict of Harris Hunter, of Linden, Cumb. Co., her husband, and seven children, viz.—Hance B. Ralston, of Brighton, Mass., John M. Ralston, of Port Townsend, Wash., Charles W. Ralston, of North Attleboro, Mass., George L. Ralston, of Brighton, Mass., Mrs. George A. Livingstone and Mrs. Louis G. Franklin, of North Attleboro, and Mrs. A. W. Gilroy, of Springhill, N. S., and several brothers and sisters. The funeral was held on Sunday, August 20th, from the home of her son Chas. W. Ralston, of North Attleboro. The services which were very impressive were conducted by the Rev. William A. Farrén, pastor of the First Baptist church, assisted by the Rev. John Wesley Annas, pastor of the First Methodist Episcopal church. Rev. Mr. Farrén delivered a very touching and eloquent eulogy on the deceased Mrs. Davidson was held in highest esteem by the very large number of her acquaintances. The floral tributes were many and magnificent. The pall bearers were her three sons, Charles W. Horace B. and George Ralston, and her son-in-law, Louis Franklin. The interment was made in Mount Hope Cemetery, North Attleboro.

VISIT TO OUR OLD HOME IN HANTS COUNTY, N. S.

Thirty-nine years ago, in looking for a situation in business life, we found ourselves in Hants Co., in West Gore, near Rawdon. Here we spent five years of our earliest life, thence we moved to Summersville, in the said county. Here, under a conviction that came to us from the teaching of God's word, and the labor of G. A. Weathers, now gone to rest, we united with the Baptists. At once we became interested in the work of the denomination, as the Lord's work. A deep conviction concerning the ministry came to me, but under a feeling of unfitness, for years we hesitated and would not go forward. After some fourteen years, still in business life, and sometimes preaching as an assistant to my pastor, and in communities where there was no ministerial supply, we found ourselves back in Rawdon. The Rawdon



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OR "FRUIT LIVER TABLETS"

Fruit with tonics. Try them for constipation, headaches, biliousness, skin and kidney diseases.

"I am taking Fruit-a-tives, and find them all right. The easiest to take and the most effective laxative I have ever used."

At druggists—50c. a box. Mrs. J. DAVY, Prescott, Ont.

Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

CANADIAN PACIFIC RY.

Montreal

EXCURSIONS

Via the Canadian Pacific Short Line

GOING | **GOING**

Sept. 21, 22, 23. | October 2, 3, 4.

Good for Return | Good for Return

October 9th. | October 18th.

\$10 From St. John To Montreal and Return.

Excursions

—TO—

WESTERN STATES POINTS

Good Going Sept. 21, 22, and 23
Good for Return until Oct. 9th.

To Detroit and Return, \$25.
Chicago and Return, \$28.
St. Paul and Return, \$51.

Also Rates to Other Points.

For Full Particulars apply to W. H. C. MACKAY,
Or write to F. R. PERRY, D. P. A., C. P. R., St. John, N. B.

CANADIAN PACIFIC

Harvest

EXCURSIONS

To The Canadian Northwest.

Second Class Round Trip Tickets Will be Issued as Follows:

From St. John

To Winnipeg, Man.,	\$30.00
Moosomin, Assa.,	32.00
Regina, Assa.,	} 33.75
Lipton, Assa.,	
Moosejaw, Assa.,	34.00
Prince Albert, Sask.,	36.00
McLeod, Alb.,	38.00
Calgary, Alb.,	38.50
Red Deer, Alb.,	39.50
Strathcona, Alb.,	40.50

Equally Low Rates to Other Points.
Tickets good going Sept. 16th and 23rd.
Good to Return two months from date of issue.

Church was then without a pastor; we tried to help them in prayer meetings, and sometimes were pressed upon to take a stand and try and preach to them. Poor as were the efforts, they were highly appreciated by those good, kind, Christian people. From here a request was sent to our home church that we should have a license. The license was granted. A little later on a call came from the New Ross Church, inviting us to become their pastor; so we entered the work, and God's blessings has been and is still blessing us abundantly in our work. And back to or near the old home, at Windsor, we find ourselves a few days on furlough. Here we met one of our dear old Baptist friends from Rawdon. Nothing could prevail but we must go to Rawdon to spend Lord's Day; so we made a visit back to the old "home." On Lord's Day morning we went to the house of prayer. A few people, notwithstanding the rain, were present. In the evening we met a large gathering of people who seemed anxious to listen to the gospel; and we enjoyed the visit very much in trying to talk to the people about Jesus, and meeting many old friends. And now the needs of the field. Truly we were reminded of the words: "The fields are already ripe unto the harvest."

As we look over this county, we find many opportunities for faithful labor in connection with the Lord's cause. New opportunities are opening up, but where are the laborers? Especially does the Rawdon field need a live, energetic man to take hold of the work. We find some points in this county, where the Baptist interests do not seem to have grown as one might have hoped. I suppose the need of funds and the right kind of men to take hold of the work on these large, hard, scattered fields, has been the cause. May the God of the harvest abundantly bless the work, and send laborers into the harvest.

L. LANGILLE.

Windsor, N. S., Aug. 22nd, 1905.

ST. CROIX SOAP MANUFACTURING CO.

"A Pure Hard Soap," Makes Child's Play of Wash Day.

Away Down in the Extreme South-western Portion of New Brunswick, in a small but Thriving Town, is the Largest Manufacturing Concern of High-Grade Soaps in the Dominion of Canada.

The following description of the "Home of Surprise Soap" taken from the St. John Telegraph was published in connection with a very interesting account of the

manufacture of this justly popular Soap and we only regret that our space will not permit us to publish it in full. Surprise Soap is well named if for no other reason than the magnitude of the industry it has, coupled with good business ability, resulting in establishing and has no doubt "surprised" the foundries as much as it has its competitors.

When one thinks of St. Stephen the next thought is Surprise Soap. This sterling commodity by its extensive advertising has done much to make the name of Surprise Soap a household word, and has closely associated with it the town of St. Stephen where it had its birth and from a struggling infant has grown to strong and lusty manhood.

Surprise Soap can be found in every city, town and village. Yes, it may be said to be in every store in this broad Dominion of ours.

Walking down Water Street the first building that catches the eye is the factory where Surprise Soap is manufactured.

Surprise Soap had its birth in a small 30x50 ft. 2 1/2 story building in 1878, when it was conducted by Mr. Pickard, under name of Ganong Bros. & Pickard. Ganong Bros., who were wholesale grocers, handled the entire output of the concern. So rapid was the growth and increasing sale of their product that a joint stock company was formed in 1884 with James H. Ganong president and treasurer. Mr. Pickard retired and W. G. Carson was made manager with an interest in the business. In 1887 W. G. Carson sold out his interest in the business to C. W. Young.

In 1888 James H. Ganong died and J. E. Ganong took over the active management of the business, having associated with him C. W. Young as president. Under their fostering care they have lived to see Surprise Soap known in every family from the Atlantic to the Pacific. This arrangement of management still holds good to the present day.

It was not until 1890 that this progressive company decided to branch out from the Maritime Provinces. At this date they began operations in Ontario, Quebec and the Northwest. Its merit and superiority over other brands was soon recognized and today representatives are all over Canada from coast to coast and in Newfoundland and the West Indies.

The output of Surprise Soap today is twenty times what it was a few years after it was launched out on the troubled sea of competition. During the last six years the sales have just doubled.

Could there be any better proof of its value and worth to the housekeeper than this rapid increase in sales?

SHOWING OURSELVES FRIENDLY.

Now, I think it would not be unfair to say that the people who groan and complain most about the lack of social life in a church are, as a general rule, the very people who have least right to complain, because they are just the people who contribute least toward it. I have known not a few good men and women who will attend the Sunday services of a church, sit as near the door as possible, hurry out when the benediction is pronounced, exchange no word of salutation with a single soul, never show themselves at any of the less formal and more homely meetings of the church, and then, having thus done everything they could to prevent the approaches of kind hearts, speak in bitter terms about the coldness and stiffness of the people. It is too often forgotten that with what measure we mete, it is measured to us again; and even a church is a little like the echo bird, which sends back to us the tones we utter or the chill silence which we deal out to it. If we desire friends, we must show ourselves friendly. It is quite right that in courtship the love-making should be all on one side—at the beginning, at least; but that rule is hardly applicable to a church. If we expect all the brethren and sisters to be effusive towards us, while we are constantly coy and distant, it is distinctly unreasonable, and the most generous Christian souls soon tire of that fact. There must be a little of give and take on both sides if there is to be anything like geniality and warmth.—Rev. J. G. Greenhough.

THE ONE THING NEEDED.

Rev. W. J. Dawson, the English revivalist, who was in this country early in the year, in an article in the Congregationalist, says:

What is it that is needed in the churches, what elements that shall transmute the righteous resistance of evil into the power that conquers it? It is not lack of culture, nor of interest in truth, nor of material equipment; all these we have in abundant measure.

Never has the minister been trained into higher intellectual efficiency for his work, and never has the organization of the church for every kind of useful service been more complete. But it is not organization that makes armies; it is the spirit of conquest which animates the unit. And in the same way, it is not true that all the means at the disposal of the church are impotent, unless the valiant fire which is patriotism in the soldier, and faith in the Christian, burns in the utmost heart of the church? It is the passion for souls that animated a Whitefield and a Finney; the passion that believes in the impossible, and neither admits nor accepts defeat; the passion that shares the noble torture of endeavor which He knew who was straitened till His work was done. We can exist with or without culture and organized efficiency; one thing we cannot exist without, and that is Passion.

THE MISFIT CLASS.

The Boston Y. M. C. A., which has 1,586 students in its evening institute, calls its night class "a misfit factory." One of these students was a sailor, who earned at best ten dollars a week. After a course in clay modeling, he has become a sculptor, and earns easily four times that amount. Another who was a freight clerk at ten dollars a week, is now a house physician in a hospital. A printer who took the evening course in law, is now making more in a day than he once made in a week. Still another has changed his occupation from grocery clerk at \$9 a week, to civil engineer at \$1,600 a year. This Association teaches over seventy branches.

When you are forgotten or neglected or purposely set at naught, and you smile, with your heart at rest, that is victory. When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in pa-

tient, loving silence, that is victory. When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.—Sel.

Did you ever think how many of your troubles would die a natural death if you had not so much time to attend to them? Most of the worries and troubles that so darken our hours are like delicate house plants; if we grow too busy to nurse and water them for a few days they shrivel and die.—Ex.

Our life hath its shadows,
Its clouds and its tears,
And oft-times there haunt us
Intangible fears;
But softer than breezes
That blow from the west,
The Saviour's sweet presence
Breathes peace in the breast.
This life hath its silence—
Harp strings are unstrung,
The harmonies stifled,
Thanksgiving unsung;
But rich with a fullness
Unknown in past days.
Our God can awaken
New anthems of praise.
E. E. Epps, in The Baptist.

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of everyone it took a new start in life, and bore rich fruit. What was the source of its new life? That was the query put by all who knew it. An examination revealed the secret. With a marvellous vegetable instinct it sent out a shoot which ran along and over a narrow sheep bridge, and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its new life. Even so the resurrection of Jesus Christ bridges the river of death that flows between earth and heaven.—David Gregg, D. D.

When I read of the weary at rest, of the land where no night comes, where "there shall be no more death, neither sorrow nor sighing," it is that my eyes have been tearful so long; is it that my life is darkened with shadows heavy and hard to bear—is it this that makes me long to be there? Or is it that I sigh for that waking, when I shall be "satisfied, because I awake in 'his presence'?"—Sel.

The thanksgiving spirit is ever to be cultivated. It is not something for a special day or hour. It is a product of our renewal and sanctification. There is always occasion for its exercise. The saints of old were full of it in both dispensations. And Christians today ought to be noted for it.

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel our steps any more, and, as we sit lonely by our watch-fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we have to tramp on by ourselves. There is a presence which never departs, which moves before us as we journey and hovers over us as a shield when we rest, a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most, and burning clearest of all in the valley at the end, where its guidance will once cease, because then "the Lamb that is in the midst of the throne will lead them."—Alexander MacLaren.

Happiness, content, and right satisfaction, all doubt answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that.—George Hodges D. D.

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**Diarrhoea, Dysentery,
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Morbus, Cholera Infantum,
Seasickness,
Summer Complaint,
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WOODSTOCK, ONT.
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On and after SUNDAY, June 4, 1905 trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

No 5—Mixed for Moncton.	7:45
No 2—Exp. for Halifax, Sydney Point du Chene, and Campbellton	6:00
No 26—Express for Point du Chene, Halifax and Pictou	11:45
No 4—Express for Moncton and Point du Chene	11:00
No 8 Express for Sussex	17:15
No 134—Express for Quebec and Montreal	19:00
No 10—Express for Halifax and Sydney	23:25
No 136, 138, 156—Suburban express for Hampton	13:15 18:15, 22:40

TRAINS ARRIVE AT ST. JOHN.

No 9—Express from Halifax and Sydney	6:25
No 7—Express from Sussex	9:00
No 133—Express from Montreal and Quebec	12:50
No 5—Mixed from Moncton	16:30
No 3—Express from Moncton and Point du Chene	17:00
No 25—Express from Halifax, Pictou and Campbellton	17:15
No 1—Express from Moncton	21:20
No 81—Express from the Sydneys, Halifax, Pictou and Moncton (Sunday only)	13:35
No 135, 137, 155—Suburban express from Hampton	7:45, 15:30, 22:05

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER,
General Man.

Moncton, N. B., June 1st, 1905.

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*** This and That ***

TEMPERANCE NOTES.

A singular victory for temperance has been won in Muscatine, Iowa. A beautiful park, owned by the City Railway Co., which has always been used freely for picnics and outings, was given over this season to a vaudeville company for shows and the sale of beer. Deplorable results followed quickly. Pastor Jason Kempton of the Baptist church took the lead in a movement to oppose this new encroachment of the liquor traffic by preaching a vigorous sermon on the subject, causing it to be published and by stirring the county attorney to threaten legal action.

As results the patronage of the park fell off, the vaudeville company left the town and the manager of the City Railway Co. came to the pastor and assured him no more liquor would be sold there; the park would be kept free from all objectionable features and he ended by inviting the pastor to go out there, week day or Sunday, and hold religious meetings, offering him the free use of the grounds, auditorium seats for over a thousand people, electric lights, and the best band in the city.

The offer was accepted. A meeting was announced for a Sunday afternoon at which Pastor Kempton spoke and the Ministerial Union was present in a body and assisted in the services. —Morning Star.

Step by step lifts bad to good,
Without halting, without rest,
Lifting better up to best;
Planting seeds of knowledge fine,
Through earth to ripen, through
Heaven endure.
Ralph Waldo Emerson.

A SUMMER WARNING.

At the beginning of every summertime some people have a habit of talking in a superior way about their inability to worship God as well on a mountain, or by a brookside, or in the woods, as in a man-made church. But careful observation reveals to us the fact that the rule is that nine times out of ten, the man who makes this claim does not follow it out, and that when he goes into the woods on a Sunday and substitutes it for the worship of God, he goes more in the

LUCKY MISTAKE.

Grocer Sent Pkg. of Postum and Opened the Eyes of the Family.

A lady writes from Brookline, Mass. "A package of Postum Coffee was sent me, one day by mistake.

"I notified the grocer, but finding that there was no coffee (the old kind) for breakfast next morning, I prepared some Postum, following the directions very carefully.

"It was an immediate success in my family, and from that day we have used it constantly, parents and children too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage. My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

"Noting the good effects in my family, I wrote to my sister, who was a coffee toper, and after much persuasion got her to try Postum. She was prejudiced, against it at first, but when she presently found that all the ailments that coffee gave her, left and she got well quickly she became and remains a thorough and enthusiastic Postum convert. Her nerves, which had become shattered by the use of coffee have grown healthy again, and today she is a new woman, thanks to Postum." Name given by Postum Co. Battle Creek, Mich., and the "cause why" will be found in the great little book "The Road to Wellville," which comes in each pkg.

spirit of an ordinary picnic than he does in that of worship. There is a time for vacation and rest, and days when a man is beyond the reach of church services when great Sabbaths may be experienced in "God's first temples." But we should not fall into a cheap hypocrisy which is simply seeking an excuse for staying away from church.

ONE OF ELI PERKINS' ANECDOTES.

A shrewd, worldly agnostic, and a Christian clergyman dressed in a modest clerical suit, said Eli Perkins, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Eyeing his companion coldly for a moment, the agnostic remarked:

"I judge you are a clergyman, sir?"

"Yes, sir; I am in my Master's service."

"Yes, you look it. Preach out of the Bible, don't you?"

"O, yes; of course."

"Find a good many things in that old book that you don't understand—don't you?"

"O, yes; some things."

"Well, what do you do then?"

"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it one side and go on enjoying the shad, and let some fool insist on choking himself with the bones."

Then the agnostic wound up his Waterbury watch and went into the smoker.

An Irish soldier wanted to get a furlough and trumped up a story that his wife was very sick and had written him to come home. The captain knew some of Pat's tricks, so he said to him that he received a letter from the lady and that she told him not to let Pat come home, as he got drunk, broke the furniture and mistreated her shamefully.

Pat saluted and started to leave the room, but on reaching the door turned and said:

"Sir may I speak to you—not as an officer—but as man to man?"

"Yes, Pat; what is it?"

"Well, sor, what I'm after saying is this," remarked Pat, going close to the captain, and lowering his voice, "that you and I are two of the most illigant liars that was ever made. I'm not a married man."

One day as he was leaving his office in Portland the late Thomas B. Reed was accosted by a stranger who had been imbibing so freely that he was "seeing things double." After apologizing profusely the stranger managed to ask the Congressman where he could get a car for the depot.

Mr. Reed, replied: "Go to the next corner; there you will see two cars; take the first one; the other one won't be there."

CURING A BAD TEMPER.

The revival in Wales is very real, and a church army officer tells a good story, founded on actual fact, showing how the outpouring of the Holy Spirit has affected an individual.

A miner with a particularly bad temper always said, "Praise the Lord" instead of giving place to his anger.

His mates determined to make him break his resolution to cure himself of his prevailing sin. Consequently, he found that his dinner had been stolen from his box the other day.

"Praise the Lord!" he cried: "I haven't lost my appetite. They can't take that."

Patient—What do you think about my eye, doctor?

Doctor (replacing the bandage)—Oh, your eye will come out all right in a week or two.—Judge.

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If held tightly
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Personals.

Rev. E. E. Gates returned last week to his Church in Noank, Conn., after a pleasant vacation of five weeks in Halifax. During these weeks he supplied the Nouth Church, Halifax, and the Windsor Church each one Sabbath, and was heard with much interest. Mr. Gates reports that the work in Noank is prospering. Seventy were added to his Church last winter. The membership of the Church is now 570. He has been pastor in Noah for five years and was previously pastor at Sennett, N. Y. for six and a half years.

Rev. York A. King of Providence R. I. has recently returned from a trip to England, Scotland and Wales, in the course of which he attended the Baptist World Congress, the Keswick meetings and a convention of the great revival in Wales, all of which he has greatly enjoyed, and is returning to his work refreshed and with expectations of large blessings in his Church work during the coming year.

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NEWS SUMMARY.

The barns of Alex. Lounsbury, a prosperous farmer of Lewis Mountain, Westmorland, were burned on Tuesday with most of the season's crop.

At a meeting of the Nova Scotia exhibition commission on Tuesday night Judge Longley was appointed president. The outlook for the exhibition this year is good.

The Hon. George H. Murray, premier of Nova Scotia, has received the honorary degree of Doctor of Laws from St. Francis Xavier College; also Dr. A. H. McKay, Superintendent of Education for Nova Scotia.

Detective Roberts, of Fredericton, went to Londonderry, on Wednesday morning to seize two horses, taken there by John Thomas, the horse thief, who is wanted by the authorities of Nova Scotia and New Brunswick.

The Provincial Board of Education met on Wednesday morning. The principal matter considered was the proposed consolidation of the schools at Hampton. It was decided to refer the matter to the chief Superintendent of education, who will endeavor to obtain more information.

The directors of the New Brunswick Telephone Co. have decided that a central energy system will be installed in Fredericton as soon as their new building for head offices and exchange is completed. It is estimated that the installation of their new system and apparatus will cost about \$15,000.

By a vote representing 1,253,000 members against 26,000, the trade and labor congress at Henley, Eng., declared for free trade, asserting that any "departure therefrom would be detrimental to the interests of the working classes, upon whom the burdens of protection would press the most heavily."

The rate of absorption of Canada's free lands is increasing. During the month of August there were 3,059 homestead entries made. During the same period last year the entries were 696 fewer. The heaviest entry list comes from Regina, where 919 entries were granted.

The license commissioners of North Oxford, Ont., have addressed a letter to the people of the county, asking for their assistance in enforcing the license law, and reminding them that unless they are as fully prepared to assist in that enforcement as they are in that of all other offences, they cannot justifiably look for any improvement in the situation they deplore.

Statistics gathered in San Francisco in regard to the Japanese engaged in business show that they have entered into lively competition with Americans in a large number of occupations which the Chinese do not invade. There are eighty-five Japanese hotels in San Francisco, sixty restaurants, sixteen intelligence offices, nine shooting galleries, eleven billiard rooms and seventy-five house cleaning offices. These are all licensed; and there is a large number of unlicensed cobblers, butchers, janitors, porters and domestic servants.

President Loubet will be the first Chief of the Third Republic to retire under normal conditions at the completion of his term. Theirs resigned, so did MacMahon, and though M. Grevy completed one term, he had to quit office before the expiration of the second. Carnot was murdered, Casimir-Perier left the Elysee in disgust, and Felix Faure's career was cut short by his sudden death.

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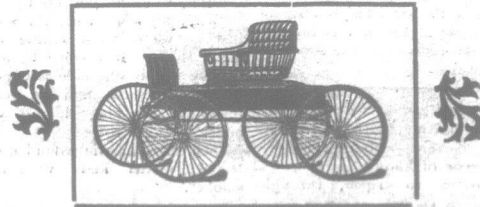
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	per copy 1 per quarter	Picture Lessons	2 1/2 cents
		Bible Lesson Pictures	per set 1 per quarter 75 cents
			per quarter 1
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Senior Advances	4 cents	Senior H. D. Quarterly	4 cents
Junior	2 "	Advanced H. D. Quarterly	2 "
Primary	2 cents		per copy 1 per quarter 1
Our Story Quarterly (new)	1 1/2 "		
	per copy 1 per quarter 1		
ILLUSTRATED PAPERS		Price, per quar. 1 per year 1	
Young People (weekly)	13 cents	50 cents	
Boys and Girls (weekly)	5 "	22 "	
Our Little Ones (weekly)	4 1/2 "	18 "	
Young Reaper (semi-monthly)	3 "	12 "	
Young Reaper (monthly)	2 "	6 "	
(The above prices are all for clubs of five or more.)			
Good Work (monthly)	15 cts.	per year 1	in clubs of ten or more, 10 cts. per year 1
Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 20 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 20 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 20 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and III. 15 cents each; Part II. 20 cents. The complete work, 40 cents.			

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