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Bird's Eye View Jamestown Exposition



Pawhatan Oak Over 1000 Years Old, Jamestown Expo. Grounds



Pocohontas Hospital, Jamestown Exposition

The Great Forthcoming Southern Exposition At Jamestown, Virginia.

When the hour of noon, April 30, 1907, arrives at Norfolk, Virginia, the President of the United States will press an electric button which will open to the inspection and admiration of the world a beautiful city on the shores of Hampton Roads; a city erected as if by magic, a city complete in every detail. Everything at the Jamestown Exposition will be in a finished state and the first days will be as good as the last, a statement which has never before been truthfully applied to any other exposition.

The days and months past have been busy ones at the beautiful point of land projecting out into Hampton Roads, and the woodland and meadow have been transformed into a paradise of beauty with trees of many varieties, fragrant flowers, gorgeous palaces, handsome State buildings and pretty cottages governing this great exposition ground of five hundred acres. The great Auditorium is practically finished, the Palaces of Art and history are well under way; the Palace

of Manufactures and Liberal Arts and the Palaces of Transportation and Machinery are under roof and rapidly nearing completion, while work is being pushed on all the other Exposition buildings, proper, the Government and State buildings and the grand piers. Miles of streets and walks have been finished and with several thousand men at work every day witnesses great advancement toward the completion of this, in many respects, the most magnificent Exposition ever held.

The Jamestown Ter-Centennial is to commemorate the birth of this great nation, an event which transpired when John Smith and his adventurous party, landed on an island thirty miles from the mouth of the great river of Virginia, and formed a settlement which they called "Jamestown" and the mighty river "James." Here on the thirteenth day of May, 1607, the axe was first buried in the tree and the first logs hewn for the first Eng-

lish settlement in the new world. But the foundation was a mighty event in the history of the greatest Republic on the globe and nothing could be more appropriate than a proper celebration in commemoration of that occurrence by a great international exposition. Having decided upon this the United States has invited all the world to share in the event on the shores of Hampton Roads, Virginia, beginning at noon on April 26, 1907 and closing November 30 of the same year.

Nearly every world power has accepted and will send warships, soldiers and marines to take part in the greatest naval rendezvous ever assembled, while the troops will unite with those of the United States in a series of drills, manoeuvres and parades. In addition several foreign countries will make extensive industrial and technical displays.

The United States Government has approved the celebration and endorsed its purpose with a large appropriation to insure its financial stability. Every executive department will make an exhibit: News, with a harbor in front where the great war fleets will gather during the Exposition, the grounds form a beautiful location for the magnificent buildings which will grace this great world's fair. The Exposition buildings are of Colonial design as are several of the State buildings. Some of the States, however, will produce models of famous homes or buildings. Pennsylvania will have Independence Hall; Georgia, Bulloch Hall, the home of President Roosevelt's mother; Ohio, a model in cement block, of the first stone house ever erected west of the mountains and used as the executive mansion of Ohio for many years; and Kentucky will rebuild Daniel Boone's fort as it was in the early days at Boonesboro, Kentucky.

The Government buildings include the Negro building, the Soldiers' and Sailors' Home, the Army and Navy Officers' Home, several other structures and the grand piers which represent an expenditure of half a million dollars in themselves. These piers extend a third of a mile out into the waters of Hampton Roads and at the outer extremities are united by a cross pier, all enclosing an immense body of water to be used for swimming events and other aquatic sports. The piers will be surmounted with columns and arches for wireless telegraph uses and for illumination with a million incandescents and the most powerful searchlights. From this great double pier and in fact from every part of the vast Exposition ground magnificent views of the harbor and the vessels in the naval display may be obtained.

SOME FACTS ON MORMONISM

The Mormon community life has a character peculiarly its own. Essentially an agricultural people, the custom from early years has been for all persons to reside within the village or city limits. The farm is outside—it may be several miles distant. The farmers with their families live as near neighbors in village or city. Early morning sees the male members of the families going out to the farms, driving their stock before them. On returning in the evening they inclose the stock in the corral (or barnyard, as an Easterner would say) which adjoins the house. Barns of ample dimensions are altogether wanting. Near the corral, or within it, are one or more huge haystacks for winter's use; and this, with some rude sheds, forms the only protection in the winter for the live stock.

The houses, as a rule, are low, one-story structures, built of adobe, or, in more recent years, of brick. The close proximity of dwellings and stock-yards, while not pleasing to the unaccustomed olfactory nerve and appealing in no white to the aesthetic sense, is said, owing to the very dry climate, not to be so disastrous from a sanitary point of view as one might naturally fear.

The object of this village life has been twofold. In the early days, when Brigham Young and his followers first came to the country, it was designed as a protection against the Indians. Here, as in other sections of the West, the Indians were hostile to the newcomers. In some of the older towns remains of walls are still to be seen which formerly completely encircled the inhabited portions of the township. Opposition from the Indians did not long continue; but as the Mormon religious system assumed more definite form, it was seen that on the religious side many advantages would accrue from the continuance of this community life. It served to unify the life of the people. It promised an equality of social life. More than all, it made feasible that close supervision of its people which has been a most important factor in the maintenance and growth of the Church. Of late there

HE BECAME POOR TO MAKE US RICH THROUGH HIS POVERTY

Sermon by Rev. Wm. Dobson, Pastor of First Methodist Church.

In Order to Save Mankind Christ Moved all the Way From Riches to Poverty—God Not Working to Produce Millionaires but Men After Christ's Model.

(Reported by The Guardian Stenographer.)
Text: For ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor, ye through His poverty might become rich. 2 Cor. 8, 9.
Have you ever noticed in your study of the New Testament how many of the great truths of Christianity have been revealed in the most commonplace circumstances? You remember how our Lord in passing through Samaria from Jerusalem to His home in Galilee, weaned with His journey at this on Jacob's well. While resting there a woman of Samaria came to draw water, and Jesus asked her for a drink. This started a conversation which culminated in this wonderful statement: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." This clear, well-defined revelation of God's essential nature was first given to an abandoned woman in the most ordinary circumstances. And you remember again, a collection was to be taken up in the church at Corinth, and I have never (than a suspicion that to enforce an obligation upon the Corinthians and to point out the spirit and genius of Christianity. St. Paul discussed the whole doctrine of the resurrection as we have it in the fifteenth chapter of the First Corinthians. We must remember that there were no chapters of those epistles when they were written—chapters are things of later date. Paul closes the discussion of the resurrection with the logical therefore: "Therefore my beloved brethren"—in virtue of all that I have said, in view of all that the resurrection may mean for time and for eternity,—"therefore my beloved brethren be ye steadfast, unmovable, always

beginning a year ago, and holds before them the example of the Macedonian church that they may be stimulated to do likewise, but he is careful to tell them that he is not speaking by command, but using the occasion of the forwardness of others to prove the sincerity of their love. He even implies that the example of the Macedonians is not necessary to them—they have a higher example. "For ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor that ye through His poverty might become rich." And so this great truth of redemption is brought out in order to condition the simple thing as a collection for the poor. The apostle will have nothing done by his church and through with the spirit and genius of the Christ. If we as church members could only remember this, how it would revolutionize our homes, our social and business lives, and how it would emphasize another truth of the Gospel, "Whether ye eat or drink or whatsoever ye do, do all things in the name of the Lord Jesus." This is ample Christianity; on this we are all agreed. Praying, going to church, working the rituals of our churches without this spirit of Christianity, permeating all, call it Methodism, Presbyterianism, Anglicanism or what you will, but for the honor of Jesus Christ, call it Christianity. Jesus Christ is Christianity and Christianity is Jesus Christ. And "if any man have not the Spirit of Christ he is none of His." "Ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich."

Let us try for a short time to understand as best we can how vast is the truth contained in the words of the text. Perhaps this can best be done by first fully appreciating the weight of meaning which the Apostle puts upon the word grace. It is one of those beautiful Greek words that goes down for its meaning to the deepest depths of human nature. It was first coined by the Greeks to express the acts of coming near or an inclining towards. These actions were supposed to be done out of pity, or sympathy or love. They were done in order to help, to succour, to save. Because of this they were looked upon as beautiful actions. The Greeks thought that actions so beautiful could only spring from a beautiful life within. So the life and the action were alike gracious. Aristotle defined life as being that which guided matter in forming; so the Greeks assumed that a beautiful graceful life within, would so guide matter as to build up a graceful form, and a graceful form must be so symmetrical that every action must be graceful. We use it today with its pure, classic meaning when we speak of the gracefulness of form or action. We can say correct that Ruskin was a more graceful writer than was Curlye, or that speech and action are graceful. When the Jews were astonished at the grace that flowed from the lips of Christ on one occasion, they were referring to His beauty of diction. So we have grace in its purely Grecian sense as meaning beauty, fullness, richness of life manifesting itself in action according to the laws of its nature. Christianity has taken the Greek word and filled it with all the richness and fullness and love of the life of God and calls every action springing from this life an action of grace or a gracious action. "Ye know the grace of our Lord Jesus Christ." You know the fullness of His love, His pity, His sympathy that manifested itself in such stupendous sacrifice as to become poor that we through His poverty might become rich. It is God acting according to His eternal nature in order to save men and bring them back to the position which He intends they shall occupy. George Eliot said once "I believe self-sacrifice to be the profoundest law of the universe; and he who studies carefully the life of Christ must have the truth borne in upon him that self-sacrifice is the essential nature of God. This then is the doctrine that the Apostle Paul puts back of the collection and consequently back of all Christian action. These things are worth remembering because we sometimes hear people pray for grace as if they imagined it was something God kept in store, and when they pray for it, in answer to their prayers He takes a portion of it and puts it into their lives. It is nothing of the kind. Grace is all that God is, has done, and is doing to save a ruined world.

Again, keeping in our minds that grace is action, is coming toward, leaning over to pity, to succour, to save, let us in the next place try to understand how far the graciousness of Christ's nature prompted Him to come to us, to sympathize with, and to help. "Ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor." His nature prompted Him to move all the way from riches to poverty in order to help and to save mankind. It is somewhat difficult to make clear just what the poverty of Christ was. We have the word so completely associated with the deprivation of material things. But this sense of the word does not explain the poverty of Jesus. Can you imagine that the eye is so constructed as to perfectly correspond with the sunlight in the perfect correspondence of the eye and the sunlight lies the value of the eye and the sunlight to me. If the correspondence be destroyed, both the eye and the