

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLV.

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THE CHRISTIAN VISITOR
VOLUME XLV.

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—We have given somewhat less space than usual this week to editorial matter in order to make room for our correspondents, but are still obliged to hold over to another issue some interesting contributions. A thoughtful article "On Deacons" and some notes which "The Bird" sends us as to things on the Pacific Coast are among them, and will doubtless interest our readers.

—It is reported that Professor Drummond has said in reference to his rather famous book, "The Natural Law in the Spiritual World," that it presses some analogies further than, with his present increased light, he would feel able to go. We are not much surprised to hear it. The book was certainly a remarkable production, but there were a good many readers who never felt able to accept some of its arguments. The professor is advised to re-write it. We do not envy him the task of making a logical argument out of some of his chapters.

—WHATEVER may be the final result of the policy of interdiction practised by the Roman Catholic authorities in Quebec province against newspapers which claim the right of some freedom of speech in reference to matters ecclesiastical, that policy does not seem, up to the present time, to have proved a complete success, since it appears that the measures which have been taken already in several instances have not been sufficient to prevent other papers from following in the same heretical way. The latest reported instances of interdiction is the case of *L'Opinion Publique* of Montreal, which the faithful of the diocese of Nicolet have been forbidden by their bishop to read. What the particular offense of this paper is we are not informed.

—MINISTERS generally feel an interest in knowing how the great preachers do their work. It is said of Archbishop Farrar that most of his daily work is done at a high desk near a window. His constant companion is a parrot—not a particularly inspiring companion for a student, one would think. Dr. Farrar is a great worker. His working day begins at half-past eight in the morning and does not close until ten at night, when for an hour or two he gives himself up to the reading of some entertaining book or other innocent amusement. But much of his work, we are told, is done at the Athenaeum Club, where, in the library, he is secure of unbroken quiet, and where, we suppose, there is no parrot to create a diversion. The archdeacon has the thrifty habit of preparing his sermons early in the week.

—In another column the secretary of the Main street council gives the findings of the council, together with some information in reference to its personnel and proceedings as it has been deemed wise to publish. We have learned from members of the council that its deliberations throughout were characterized by a spirit of Christian fellowship and a deep sense of responsibility. It was, no doubt, under a painful but imperative sense of duty that the council reached its decision. It is well that the council was able to come to a unanimous conclusion as to the advice to be given to the church, a fact that should cause its finding to be received with great respect. We presume that it will be so received both by the church calling the council and by the denomination at large. If any feel inclined to dissent from the finding, it is but just to consider that the matter was before the council more fully and definitely than it could be before the general public. We are not informed as to any action of the Main street church in view of the advice given.

—A CORRESPONDENT who, writes over the *nom de plume*, "A New Brunswick Boy," addresses the MESSENGER AND VISITOR from Kalamazoo, Michigan. After giving the population of Kalamazoo—30,000; the (cash) value of its real estate—\$21,000,000; value of its manufactured products for 1892—\$10,000; or correspondent alludes to the many flourishing industries of the city, and also to its educational institutions, of which Kalamazoo Baptist college is the most important. Kalamazoo has 27 churches and the Baptist interest in the city is strong.

The First Baptist church has the largest membership of any Baptist church in the State of Michigan. Its pastor, the Rev. J. A. Johnston, a native of Nova Scotia, and known in Baptist circles there, is doing good work and is much beloved by his people. The Bethel Baptist church is one of the most active and spiritual of the many churches I have had the pleasure to attend. Through the untiring zeal of the Rev. Geo. C. MacDonald this church is destined to be, in the near future, the most popular church in the city. Mr. MacDonald is an energetic Nova Scotian,

being a native of Pictou. His services are well attended. Last Sunday evening the church was crowded and hundreds of people turned away. Mr. MacDonald's persuasive powers are quite extraordinary. At his invitation a large number expressed their desire to become followers of Christ. He is well liked by all classes and is doing grand work for the Master."

—THE latest statistics are said to show that the Baptist churches in Great Britain and Ireland number 6,217, with 1,758 pastors, 314,800 church members, and 470,801 Sunday-school scholars. If the number of Sunday-school scholars is taken to be one-fourth of the Baptist population the whole Baptist population of the United Kingdom would be 1,883,204. The percentage of baptisms among English Baptists is reported to be about the same as among their brethren in America.

—In answer to a question in the House of Commons, Mr. Gladstone has declared that it is not his intention to recommend the Queen to appoint a successor to Lord Tennyson, as P. E. Laureate. This, we believe, will commend itself to public opinion in Great Britain and throughout the English world, for this is a matter in which all the English-speaking people feel a certain interest. The laureateship is not so essential to the welfare and glory of the empire but that the office can be held vacant until some man shall appear whom the people will delight to see honored in this way, and who will not suffer too severely by comparison with his illustrious predecessor.

—DURING the past year there has been less apprehension of an outbreak of war in Europe than for some time previously. Now again the talk of war has been revived, and some are pointing to facts which they believe indicate that the time may not be far distant when the match will be struck which is to set all Europe in a blaze. Among these indications are the apprehension expressed in the speeches of the German Chancellor, the urgent demand on the part of the government that the military forces of the empire be strengthened, Russia's massing of troops on her western frontier, and the late Egyptian affair, in which the independent action of the young Khedive is believed to have been inspired indirectly by France and Russia. Nothing more may come out of the present alarm than has come from many other European war scares, but few men are bold enough to predict what may take place in Europe within six months.

—To fill the place of the late eminent Judge Lamar on the bench of the Supreme Court of the United States, President Harrison has nominated Howell E. Jackson, of Tennessee. It is one of the peculiarities of the United States system that a defeated President may nominate incumbents for so important places months after the popular vote has declared that he and his ministry no longer enjoy the confidence of the country. President Harrison's nominations to the judiciary, however, have generally given much satisfaction and are regarded as one of the best features of his administration. The present instance is no exception. Judge Jackson is a Democrat, and is generally regarded as a man well qualified, by ability and character, to fill so important a position. What opposition has been shown to the nomination should rather be considered as complimentary to President Harrison's choice than otherwise.

A WORD FROM THE BUSINESS MANAGER.

To those who have so promptly replied to our circulars of January we would express our thanks. Your remittances and kind words have helped us much. To those who find it impossible to pay what is due the MESSENGER AND VISITOR, and who have informed us of this fact, we gladly extend to them the time asked for, although we very much need the funds. To the large number who have not responded at all to our circulars we wish to say that we are very anxious to hear from them, and that the advantages we offered them is extended from the 1st of February to the 1st of March. Shall we not hear from you? To all who are sending us money we repeat our standing rule, that all moneys remitted either by post-office order or registered letter is at our risk. It is quite impossible just now, as we are receiving large mails, to answer promptly all our correspondents; but in a short time this will be done. Keep your eye on your labels and if they have not an advance date on them, kindly let us hear from you. It is a pleasure to us to rectify what few mistakes we find in our accounts.

PASSING EVENTS.

A LYNCHING affair took place at Paris, Texas, on Feb. 1st, to which for savage brutality it would be hard in this age to find a parallel among a people making any pretensions to civilization. The victim in this case was a negro named Smith, who had committed a most foul assault and murder on a little girl named Myrtle Vance. The enormity of the crime was indeed enough to arouse profound popular indignation, and if lynching could ever be justified it would no doubt be in such a case, but nothing could justify what actually took place. After the capture of the wretch it is related that he was taken by a mob to the scene of the murder, and on a high platform, securely bound, for fifty minutes he was tortured with hot irons until nearly dead. Cotton seed was then thrown about him, saturated with kerosene and set on fire, and thus the brutal work of the mob was accomplished. The story has caused a thrill of horror to run through the whole country. The press generally, though with a few exceptions, it is said, has strongly condemned the outrage, and it is hoped that the result may be a reform in the matter of mob executions which, in recent years, have become so common in the South. Much public feeling, it appears, has been aroused throughout the State of Texas, and indignation meetings have been held in several towns, and resolutions passed condemning the torture as a disgrace to humanity and to the State. The governor of the State has called upon the legislature to take some steps to prevent mob violence in Texas, and suggests that legislation should be enacted providing for the assessment of heavy damages on counties in which the regular processes of law in the case of criminals is permitted to be frustrated, or in which those guilty of mob violence are not brought to justice.

MANY United States newspapers have evidently worked themselves into the belief that there is a strong and growing sentiment in Canada in favor of annexation to that country. In fact, they seem to think that the Dominion is about ready to go down on its knees to the greater Republic and beg to be taken into the family of States. American statesmen are represented as scrupulously considering what should be the attitude of their country in reference to the matter. If these newspapers knew how little the people of Canada in general are desiring political union with the great Republic, they might advise their illustrious statesmen not to endanger their health by too intense thought over a problem which may never be presented to them. Canada has her troubles and her difficulties no doubt, but she is very little disposed at the present time to believe that the cure for all her ills is to be sought and found in annexation. In most parts of Canada it appears to be about all a man's political life is worth to speak or write a sentence in favor of union with the States. If a public man has become suspected of having any such leaning, he has generally found it expedient to deny that he regards the aims of annexationists with any favor. There was a lively skirmish in the House of Commons at Ottawa the other day when honorable gentlemen of either party sought to fasten upon the other the odium of having nourished annexationists in its bosom, but each party was careful to repudiate the charge.

Book Notices.

Eureka arrests attention as seen in large letters on the cover of a valuable book by Rev. T. H. Carey, of Essex, Ontario. The contents are under the following topics: "Christian Baptism Illustrated"; "A Brief History of Baptist Principles and Practices," and "A Biographical Sketch of Rev. C. H. Spurgeon." The truths thus set forth will be appreciated by every reader. Fifty cents.

The Baptists: Who are They and What do They Believe? is the title of a neat little book by Rev. Dr. Boggs, president of the Baptist Seminary, Ramapatam, India. It contains fifteen chapters, some of which are: "Our Name"; "The Infallible Standard"; "Church Policy"; "Soul Liberty"; "Baptism"; "Class Communion," and at the end the "Articles of Faith and Covenant" are given. Its circulation is extensive, this being the third edition. It is a valuable guide and helper. Twenty cents.

Cruden's Concordance (large, 600 pp.) \$1.25, and Smith's Bible Dictionary \$1.00 and \$1.50, according to size, only need be mentioned to be known as bargains. All the foregoing books are sent by mail for above prices by Baptist Book Room, Halifax. M. H. F.

India Letter.

FOR THE YOUNG PEOPLE.
Dear Young Friends:—They have come! Yes, both the missionaries and the "India box" are actually here. We did not know but that they had gone off to Palestine or somewhere else, and we wondered if we should have to wait until the last of January for a visit from Santa Claus. Perhaps it would be hard to say whether the missionaries, or the boxes from home, received the greater welcome. Certainly the boxes were eagerly looked for and created great excitement when they arrived. However, I don't think the missionaries felt that they had other than a hearty welcome back to Telugu-land. Later on I shall speak of the reception given them.

But about the boxes. This year, in addition to the yearly box from our families, outside friends sent us a number of things in the large "India box," so called. I want to take this opportunity of thanking those who so kindly remembered us and our little girl. We have Christmas, not on the 25th of December, but just whenever the boxes from home come. That is our Christmas treat and it gives us plenty of enjoyment.

When I heard that Mr. Archibald would be at Calingapatam (the seaport near Chicacole) in a few days, I started with Jimrickshaw and coolies to meet the missionaries and get our boxes. Two or three days after I returned with a few of the Xmas things which Miss Wright had brought out for us in her trunk. That was a foretaste of the good time to be expected when the boxes themselves should arrive a couple of days later. They had to be brought along slowly by ox-cart. But how provoking! The ox-bandy arrived on Sunday morning, and so we had to content ourselves for another whole day. It wouldn't have been so bad if the boxes had been delayed on the road another day; but after they had reached our backyard it was hard to keep our eager hands from clatching the hammer and opening the much-thought-of boxes. You may be sure we were awake unusually early Monday morning. Oh, it was great fun, and we were all excited with everything, but especially with the dolls. At once she appropriated one and called it the "little baby." Nearly all day long she carried it about in her arms, perfectly charmed with it. As it was a cold morning she thought the doll should be more warmly wrapped up, and therefore made a shawl for the "little baby" out of a towel. The picture books also were a great treat for Enid. She is passionately fond of picture books, and when we showed her those that came in the box she was perfectly delighted. In a few minutes we saw her deeply interested in some pretty picture, gazing into it very earnestly. A few minutes afterwards she was convulsed with laughter over some funny picture. Many a time she has taken a book from my table and, bringing it to me, would look up to my face, saying in a disappointed tone of voice: "Papa! Picture! No."

Another present that gave us much fun was a mouth organ. I blew it while Enid danced around the room clapping her hands in great glee. She finds it impossible to keep her little feet still when she hears music of any kind. Once I saw her keeping time to the beating of an egg. Every night when the day's work is over, while we wait for dinner, we have a frolic. Mrs. Higgins plays the flute, I blow the mouth organ, and Enid dances to the music (?). Perhaps you think this queer work for missionaries, but we believe that a hearty laugh and some fun in its proper place are good for missionaries as well as other people.

But you must hear about the reception that the Christians gave to the returned missionaries upon their arrival in Chicacole. At a certain season of the year the Telugus have a number of important feasts, and among other things they have lots of fire-works. For many days previous to the feast the shopkeepers sell great quantities of fire-crackers. As we walk along the street we hardly know from what quarters we shall be surprised by the report of one of these crackers which some mischievous Telugu boy has set off. It seems to have been a sort of custom in our mission to let our boarding boys and girls have a little fun each year in the line of fire-works. This year they came to ask if they might have their usual display. I suggested that they wait until the missionaries arrived. To this they gladly agreed, and upon the arrival of Mr. and Mrs. Archibald and Miss Wright they were all ready for a jolly time. On Saturday I went to Calingapatam to meet the missionaries as they landed

from the steamer. Sunday and part of Monday we all spent in Calinga. On Monday evening, when we drove into the Chicacole compound a score or so of smiling Christians awaited our approach. They had built an archway in front of the steps, and it contained in large, gay colors, a welcome to the old missionaries. Anyone standing by must have been impressed with the thought that it was an exceedingly happy day for both the missionaries and the Telugu Christians. That evening we had the fire-works, which were really very fine. As we sat upon the verandah, with the trees between us and the display of fire-works, and with a bright moon shining through the leaves, the sight was beautiful and we enjoyed it fully. When all the stock of fire-crackers, etc., were exhausted the Christians came upon the verandah and sang an original hymn, composed by P. David. Then we listened to words of love and joy from the lips of our returned missionaries, who, no doubt, were very happy to be again talking in the Telugu tongue. Mr. and Mrs. Archibald and Miss Wright are now settled at Chicacole, and we are no longer there. Please remember that they are there and we here in Paris Kimeddy. Remember also that Mr. and Mrs. Bars will be at Palconda. Will you not often ask the Lord to bless your Chicacole, Palconda and Kimeddy missionaries? Your friend, Kimeddy, Dec. 28. W. V. HIGGINS.

Training the Children.

In "The Book" it is written: "Train up a child in the way he should go, and even when he is old he will not depart from it."

Would it not be well to have regard to this principle or precept in the training of our children in Christian benevolence? If we wish them, as they come up in life, to have regard for all our denominational interests, will it not be best to train them that way while they are in our Sunday-schools? To this end the objects brought before the children in the Sunday-schools should be the same as the regular objects or enterprises brought before the church. It may be objected that as much cannot be raised in this way as can be raised by getting the children interested in a single object. My experience has convinced me that there is no force in that objection. Some years ago the Yarmouth county Sunday-school convention asked the schools to give to the "Convention Fund" instead of any single object embraced in the fund. This request was very generally complied with, and it was not found that the contributions were lessened, but the reverse. And is it not reasonable to suppose that if the child is shown that his offering will help the several enterprises of the denomination to which he belongs, that he will become more interested and give more largely than if his offering aided the one object only?

If but the one object is kept before the child, he is led to believe that this is the only object worthy of his assistance. If we believe, as we profess, that there are several objects to which we wish our churches to contribute, why not train our children in that way? We should be glad to know that all the Sunday-schools in the bounds of our Convention had adopted the scale of appropriation for benevolent funds recommended to the churches by the Convention. Judging from its working in the schools that have already adopted it, we believe that more money would be gathered and the foundations laid for broad and generous giving in the future.

W. B. M. U. RECEIPTS.

FINANCIAL STATEMENT FOR QUARTER ENDING JAN. 31:

Received from—	P. M.	U. S.	TOTAL
Nova Scotia	\$393 70	\$20 26	\$413 96
New Brunswick	454 37	64 28	518 65
P. E. Island	45 01	6 70	51 71
Mission Bands and Sunday schools—Nova Scotia	105 15	12 00	117 15
Mission Bands, S. Schools and Y. P. S.—New Brunswick	101 30	7 65	108 95
Interest on deposit receipt		55 33	55 33
1892			\$1,879 09
Dec. 9. Draft sent Mrs. Manning	\$50 00		
1893.			
Jan. 4. Draft sent Mrs. Manning	68 55		
Manning	1,685 00		
Drafts, discounts, postage	5 19		
			\$1,808 74

—THE first lecture in the eighteenth course of Monday noon lectures by Joseph Cook, was delivered in Tremont Temple, Boston, on Monday, the 6th inst. The subject of the lecture was the question of the Sunday opening of the World's Fair. Its prelude was devoted to the death of Phillips Brooks.

—THE great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

W. B. M. U.

NOTICE FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 9: 21.

PRAYER FOR FEBRUARY.

For Mrs. Churchill, who may be speedily restored to health, and her heart made glad because of showers of blessing on the Bobbit field.

Minutes of the Executive Meeting.

The quarterly meeting of the Executive Board was held at the Mission Rooms, Wednesday, Feb. 8, the president, Mrs. Manning, presiding. Scripture reading, Neh. 4; prayer by Mrs. J. F. Masters. The members present were Mrs. Manning, Mrs. Allwood, Mrs. Oaten, Mrs. J. F. Masters, Mrs. Jas. E. Masters, Mrs. John Richards, Mrs. M. E. Cowan, Mrs. Hopper, Mrs. Alfred Boly, and Mrs. Martell. The minutes of the last meeting stood approved, after which the treasurer's quarterly statement was adopted.

The corresponding Secretary's quarterly report showed letters have been received from Mrs. Shaw, Mrs. Morse, Mrs. Churchill, Mrs. Archibald, Miss McNeil, Miss Gray, Miss Wright and Miss Martha Clarke, of Bay View, P. E. I., who is studying at the Chicago Missionary Training School with a view of being placed on the staff of our missionaries. All of these letters, which were gladly received, were duly considered, and the secretary was instructed to convey the thanks of the executive to our sisters and to express their satisfaction in this regular correspondence between them and the Board.

On motion it was resolved that, owing to the fact that many of our Aids meet on Wednesdays, and often collide with the appointment for Executive, that in future the Executive Board shall hold their meetings the second Tuesday in August, November, February and May.

In talking over the various ways and means for aiding the home work, the President reported that the monthly union prayer meetings of the St. John and Fairville Aids have been well sustained, a marked interest following the first one of the series, which was held in Carleton. An invitation was extended from the Bussels St. Aid Society for the next quarterly meeting, which is due Thursday, the 16th inst. Mrs. Allwood and Mrs. Stewart were appointed to confer with the pastor, Rev. J. W. Stewart, in reference to the evening programme. After spending a season in prayer the meeting adjourned.

A. C. MARTELL, Sec.-Gen.

It will be seen by reading the treasurer's financial statement, in another column, that our expenditures for the last quarter are over \$500 in advance of our receipts. The receipts of the previous quarter are also about \$500 less than the outlay. The history of our work has taught us that the first quarter of the year is the hardest of the four. In many instances the year is half gone before anything is done. Dear sisters, these things ought not to be so. If every woman whose name is on the church records would realize what home in a Christian land means, and then follow the precept and example of her Lord and Master, we might expect the good news any time of "a nation being born in a day." As it is improbable that our church records are free from deadheads, we have a host of women who have pledged themselves before God and angels and men, to aid in giving the gospel to the Telugus, and maintain our home work. To these sisters, earnest and true, we appeal for help. If in any instances your meetings have dropped, will you not now go out, gather together the two or three and start anew in this grand enterprise? We each have our experience in difficulties and hindrances. If it were not so, many of the precious promises in God's Word would not contain half the sweetness they now do. By yielding to every obstacle in the way, like the returned captive, the cause shall not merely be retarded but the hindrance will grow amazingly; and we may not have a Haggal or a Z'charia through whom the Lord will speak, showing forth His power: "Be strong . . . I will shake up all nations"; and thus inspire us to the work. The annual report shows there are 71 societies in New Brunswick. Of these 26 have not been heard from by the treasurer since Convention. Seven of these were organized last year and did well. Will you not, sisters, send in your quarterly contributions to the treasury—doing just what you can? That is all the Lord requires of us. Can we not all take that beautiful hymn of Miss Haveraga's, "The Consecration hymn," and make it the expression of each heart—remembering the silver and gold are consecrated to Him, even as our hands, feet, heart, will, love, all. Them shall we be able to say with God's ancient people, "The God of heaven, He will prosper us." We will arise and work, believing, "we can do all things through Christ who strengthens us."

A. C. M.

THE FIRE AND THE CALF.

"He they gave it me, then I cast it into the fire, and there came out this calf."—Ex. 32:24.

The real story of what actually happened had been written earlier in the chapter. When the people brought Aaron their golden earrings...

Let us look at Aaron's speech a little while this morning, and see what it represents. For it does represent something.

And now what will be the attitude of this man with his newly awakened selfhood towards the calf which he had been telling himself that his hands did...

And now what will be the attitude of this man with his newly awakened selfhood towards the calf which he had been telling himself that his hands did...

And now what will be the attitude of this man with his newly awakened selfhood towards the calf which he had been telling himself that his hands did...

standing here on his few inches of the earth, is a distinct, separate being, in whom is lodged a unit of life, with his own soul, his own character, his own...

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

BOOK REVIEW.

PARSE LOANS FROM THE ANCIENT MOVEMENTS. By A. H. GARRETT, LL.D., F.R.S., F.R.I.C., F.R.S.E., F.R.S.O., F.R.S.I., F.R.S.A., F.R.S.N.Z., F.R.S.Aust., F.R.S.Ind., F.R.S.S.A., F.R.S.Pak., F.R.S.Cey., F.R.S.Sri Lanka, F.R.S.India, F.R.S. Ceylon, F.R.S. Siam, F.R.S. Burma, F.R.S. Java, F.R.S. Sumatra, F.R.S. Malaya, F.R.S. Philippines, F.R.S. Formosa, F.R.S. Celebes, F.R.S. Moluccas, F.R.S. East Indies, F.R.S. West Indies, F.R.S. South America, F.R.S. North America, F.R.S. Europe, F.R.S. Africa, F.R.S. Asia, F.R.S. Oceania, F.R.S. Australasia, F.R.S. Polynesia, F.R.S. Melanesia, F.R.S. Micronesia, F.R.S. Papuan, F.R.S. New Guinea, F.R.S. New Caledonia, F.R.S. New Hebrides, F.R.S. New Zealand, F.R.S. South Island, F.R.S. North Island, F.R.S. Cook Islands, F.R.S. Tokelau Islands, F.R.S. Niue, F.R.S. Tonga, F.R.S. Samoa, F.R.S. American Samoa, F.R.S. Western Samoa, F.R.S. Eastern Samoa, F.R.S. Northern Samoa, F.R.S. Southern Samoa, F.R.S. Western Samoa, F.R.S. Eastern Samoa, F.R.S. Northern Samoa, F.R.S. Southern Samoa.

Additions continue to be made from time to time by the explorer and collector of the past, and the reading of the Book of Genesis and the other early books of the Bible...

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

MATHANIEL.

BY MARY L. T. WITTER.

What we receive depends largely on what we are. Not only do we have not, because we seek not, and because we ask amiss; but, also, because we are not in a condition to receive.

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

The Trifolium Gospel.

An Irish legend tells that St. Patrick was once preaching to a barbarous tribe in the open air, and having occasion to speak of the doctrine of the Trinity...

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

PEOPLE FIND

That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value.

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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BIBLE LESSON

ISRAEL AFTER THE CAPTIVITY

Lesson IX. Feb. 26. Neh. 8. READING THE LAW.

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

It Pays to Use

AYER'S Sarsaparilla, and AYER'S only. AYER'S Sarsaparilla can always be depended upon. It does not vary. It is always the same in quality, quantity, and effect.

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

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And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

Not Self, But Christ.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing room car, with plenty of select company and good fare on the road.

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

THE CANADA Sugar Refining Co. (Limited), MONTREAL.

Manufacturers of refined sugars of the well-known brand.

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

And if this is the trouble, where, then, is the help? If this is the disease, where is the cure? If this is the trouble, where, then, is the help?

PARSONS PAPERS

Make New, Rich Blood! This Baking Powder (WOOLLL'S GERMAN) is WELL-SUITED FOR FAMILY USE. It has been used in MY OWN HOUSEHOLD FOR MANY YEARS.

CHASE'S Liquid Glue.

MENDS EVERYTHING THAT GLUE WILL MEND. ALWAYS READY WITHOUT HEATING. Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents.

Minard's Liniment for rheumatism.

GEORGE LAWSON, Ph. D., LL. D., F.L.C. G. B. and Ireland.

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A change of address will be made provided the old and new addresses are given. No charge can be made unless the old address is sent. Advertisers rates furnished on application.

Messenger and Visitor.

WEDNESDAY, FEB. 15, 1893.

PRAYER FOR OUR SCHOOLS.

As will be seen by notice elsewhere in this issue, our readers are asked to unite in prayer for our schools of learning. Thursday, 23rd inst., is the day. Our people will respond to this request. We are a people who believe in prayer and who believe in education. Out of our comparative weakness we have established and maintained schools of learning. We believe that religion has some connection with education; that the greatest teacher is the Holy Spirit; that the highest truth is Christ Himself, and that the greatest stimulus to intellectual exertion is the conviction that the end of life is not here on the earth. Out of this faith has grown an interest almost an anxiety about our schools. This is reasonable. So many of the treasures of our families and churches are engaged in preparation for life's issues, that on personal grounds we cannot be less than solicitous that the best spirit may prevail in our schools as well as efficient culture be available.

For whom shall we pray? For the students first. The schools exist for them. That these young people may be faithful, earnest, sincere aspirants for the largest and best truth, the most thorough discipline, that they may be lifted by the best ideals, controlled by the highest motives—these things are enough to call believing prayer from Christian lips.

A course of study contains so much truth that can be used by the Divine Spirit to touch the conscience, the spiritual nature and to produce faith, that the whole process becomes in some degree solemn and religious. The truths of natural science can scarcely be taught without suggesting constantly the glory of the invisible Creator. The precision of mathematics must act like a moral tonic; the story of history can surely not fail to awaken the mind to the presence in men of more than human agency; the wonders of language, the beauties of literature cannot be revealed without creating faith in a beauty yet to be disclosed in greater clearness. The truths of philosophy affecting man's nature as an intelligent and moral being, and providing a basis for his relation to a Supreme Being, are like a holy place where the shoes should be taken from the feet. We have known students who were not Christians to be aroused to the magnitude of the greatest problems of the soul's needs by the teachings of philosophy in the college. Moral philosophy especially furnishes a constant challenge to the student to look into his deepest life. Where Christian truth is taught, directly or even indirectly, there is opportunity for the work of the Spirit and so for the prayers of the people. Some, we know, seem to think that unless the prayers are engaged in study of the Scriptures there is no moral work possible. Certainly the use of the Scriptures has always a promise that belongs to it alone; but Christ's kingdom is the kingdom of the truth, and all truth, whether read directly from the Bible, or from the Bible indirectly through philosophy, literature or science, brings the student's mind into contact with the mind of his Father.

The need of the Spirit is, therefore, a continuous one. There is every encouragement to pray for those now studying. It is a parent's hope to see his child reading the Bible he will lift his prayer to God that the Word may reach the child's heart, and in like manner, if the "heavenly" are telling the glory of God, he can pray for his boy who is reading God's thought in the starry world. Pray for the students. Pray for the teachers. If they know their needs they will desire the prayers of their brethren; if they do not know their needs they should be prayed for all the more. Pray for the governing boards, and those to whom is entrusted the administration of the schools. They need to be honest men, sincerely devoted to their responsible service; wise to take occasion by the hand and to be guided into what is right and best. All this will not be gained unless more than is of man's wisdom intervenes.

All through our provinces are those who give and have given to these

schools of their thought and means. May they receive blessings as they crave the Father's benediction on our educational institutions.

THE KEELY CURE.

Elsewhere in this issue we give space to an article from the pen of Principal deBolis in condemnation of the Keely gold cure. We publish this article the more readily because we are assured that Dr. deBolis' interest in this matter is, like our own, solely a philanthropic one. The reference to our article of January 4th would be likely to give the impression, though probably this was not the writer's intention, that the MESSENGER AND VISITOR had given quite unqualified commendation to the work of the institutes in Toronto and Montreal. This, as any one will see who will take the trouble to look up the article in question, would be an incorrect impression. The purpose of the article was simply to call attention to the work which was being done or attempted in these institutes, as reported in one of the most trustworthy of our Canadian dailies, through a narrative of experience and observation by a man who had just concluded a course at the Montreal institute. We have indeed been very cautious of endorsing the cures for drunkenness—Keely's and others—which have been widely advertised of late. We are not ignorant of the strong objections which have been taken to Dr. Keely and his methods, and that the professed cures have not, in all cases, proved permanent. Still we suppose the fact is undisputed that these institutes are attended by a great many persons, and many profess to be cured of the drink habit by the treatment there received. The institutes at Toronto and Montreal appeared to have been established with a philanthropic purpose, and as a good deal was being claimed for the work they were said to be doing, it seemed only proper to call attention to them, and we did so, at the same time intimating that the proprietor of the Montreal Institute, from which paper we had derived our information might probably be willing to furnish further information to any person particularly interested in the matter.

In presenting, as he has done, the objections to the Keely treatment, Dr. deBolis does a service to the public. But it is possible, we think, that undue importance may be attached to some points in his argument. After all, the grand test by which the pretensions of Dr. Keely and others of a similar character must be judged is the results of the treatment. What Dr. deBolis has written on this point should receive especial attention, particularly the case which has come under his own observation, and we should have been pleased if he had been able to write of the result of such observation in other instances. With the lapse of time the character of the results must, of course, become more apparent, and the stronger becomes the testimony—whether favorable or unfavorable—from this source. Our own persuasion is that the hope of the inebriate is much more in the spiritual and mental than in the physical and material. In other words, we believe he will be saved through an honest determination to reform and reliance upon God, rather than by any kind of treatment designed to overcome the physical craving for stimulants. It is a moral fact, however, that there are so many men who seem, in their present condition, to be beyond the reach of moral and religious forces and motives. If there is any help for such men on the physical side, we shall all be glad of it. If any of our readers are prepared to give, in a readable and concise form, from their personal observation or experience, testimony favorable or unfavorable as to the results of the Keely method, we shall be pleased to publish their observations so far as our space will permit.

Receipts for Denominational Work.

From Jan. 11th to 31st: Rawdon church, \$3; "Friend," \$15; Temple church, Yarmouth, \$25; J. W. Barse, Esq., Wolfville, \$100; Albert Oakes and wife, New Albany, \$2; Wolfville S. S., \$170; Immanuel Baptist church, Truro, \$50; Waterville church, \$550; Brookfield church, Col. Co., \$8.03; Brookfield church, meeting, \$18; Mr. and Mrs. W. C. Shaw, Berwick, \$2; Upper Sackville church, \$15.17; Chas. H. Hay, Fort Williams Station, \$2; Aylesford church (Central Station), \$29.57; Milford and Greywood, \$4; Westport church, \$24; Mrs. F. Oates, Westport, \$1; Dartmouth S. S. Mission Band, \$18; Pleasantville church, \$10; Goshen church, \$5; Upper Wilnot church (Melvern Station), \$20; Brooklyn church, \$3.21; Lunenburg church, \$13; Chester, \$6.30; Chester Basin, \$6.20; Maccan church, \$5; "Pine Grove church," \$10; Cornwallis, \$30; Pugwash church, \$8.50; Port Clyde church, \$1.15; Barrington church, \$2.73; Woods Harbor Ch., \$2.55—\$608.91. Before reported, \$2,086.54. Total, \$2,695.55. REMARKS.

The total receipts for the quarter, \$1,908.14, divided as follows: Home Missions, \$635.70; Foreign Missions, \$280.11; Acadia University, \$225.88; Ministerial Education, \$50.78; Ministerial Relief and Aid, \$56.71; North-West Mission, \$188.24; and Grande Ligne Mission, \$59.77. Eighty-three churches—and some of them are supposed to be our best churches—have not sent anything.

A. COLEMAN, Treas. for N. B.

Ecclesiastical Councils.

NO. III.

It is sometimes affirmed that our churches are too independent, and that an ecclesiastical rein is needed to prevent liberty degenerating into license. We are pointed to other denominations where a modified control is exercised, and asked to admire its supposed excellency. We confess we cannot see it either in history or in the practical working of the systems to-day. Great heresy trials disturb Baptists less than other bodies, because of our independence. A few years ago Prof. Toy, now of Harvard, was a professor in the Southern Baptist Theological Seminary. Many of his views were similar to those of Dr. Briggs, yet our independence system dropped him out, without a tittle of the trouble Presbyterianism is experiencing. And as a fact to-day the Baptists on this continent are the most united to-day in doctrine and practice of any of the great evangelical bodies. Such a critic and historian as Dr. Schaff notes this, and is surprised at it. The unity of the Spirit in the bond of peace is best maintained without too many ecclesiastical binding cords.

Injustice and oppression may be perpetrated under the name of independence and liberty, but then these good things have vanished. License and oppression are not misused liberty, but liberty perverted and slain. Churches cannot be too independent, but losing the Spirit of Christ they may run into the wildest extremes. The defects are in the men, not in the system. Our Lord left his churches large liberty, and the divine plan must be the best plan. The nation which is the least governed is the best governed; where the people do right, not from fear of authority, but for right's sake. And an assembly of Christians who obey the divine law of love, showing it to be written on their hearts, is superior to that yielding obedience from ecclesiastical pressure. "Love is the fulfilling of the law."

Baptists remember that the earliest heresy began not with a perversion of the ordinances, but in a usurpation of the authority of the individual church. Men greedy of power claimed the right to lord it over God's heritage. The earliest churches were pure democracies, and corruption came in, in the assumptions of prelacy. To this poisonous root nearly all of the deplorable differences and errors of the church of Christ to-day may be traced. And if ever we are to have union worthy of the name it is to come, not through a mechanical creed imposed, but by a return to the recognition of the dignity of the individual church, as competent to formulate the doctrine it will promulgate, and manage its concerns without outside dictation. The persuasions of love tend to harmony and are powerful. The blows of force tend to division and weakness.

Some say that while a church is independent that churches are interdependent. This is quite true, providing no more than a legitimate meaning is attached to the latter term. If it means nothing more than that individual churches are to respect each other and their action so as to maintain Christian unity and fellowship, it is granted, but if it is held to mean an essential shoddyment of church independence, its claim must be challenged. Some have put it thus: The single church bears the same relation to the churches of a denomination as the individual member of a church bears to his church, and as a member gives up something of personal liberty in becoming subject to the authority of his church, so the single church is conditioned in the exercise of its independence. The illustration is misleading and contrary to Scripture teaching. There is no such organization hinted at in Scripture as a denomination, or a confederacy of churches, with power over single churches. There is an amenability clearly taught in the New Testament of the member to the church of which he is a member. Baptists sometimes forget and talk of the Baptist church as they speak of the Presbyterian church. There is no such use of the term church, in the New Testament, referring to a denomination. Its invariable meaning is either the single local church, or the body of believers in all ages and lands. Outside of the local church to which a member belongs, there is no obligation, save love, to any but to the one Master, Christ. An interdependence that recognizes this may pass unchallenged. An independence limited by love and loyalty to Christ, controlled by unwavering fidelity to His truth, and tempered by the sweet influences of the Holy Spirit, will give all the fellowship which the gospel demands. We, as Baptists, need no council, nor doctrine of interdependence, nor denominational pressure that will flinch from us those charter rights of our Lord: "One is your Master, and ye are all brethren."

It has been the peculiar glory of Baptists to maintain that the bottom planks in their faith were soul liberty for the individual, and independence for the church. On many a field they have contended for these truths. They have lived to see them gain a wide acceptance. They have a mission still for their promulgation. Let us not hanker for the locks and onions of Egypt, the

quasi prelacy of some religious bodies. We can fight out the battle best on the old lines, in following closely apostolic models and methods. If the Lord's prayer, "that they all may be one," is to be answered—and who doubts it?—it surely must come, not through external constraint, but in the loving coming together of souls made free by the truth, and under the guidance of the Holy Spirit, who leads to unity of opinion, as the latest fruit of union in and with Christ. Ever be it ours as a people to enthrone Christ in the citadel, and guard well the ramparts from all prelatical attack. J. E. HOPPER. St. John, Feb. 1.

Non-Resident Membership.

The Year Book for 1892 shows: 4,206 non-resident members out of a total membership of 25,694 in Nova Scotia; 2,623 in New Brunswick out of a total of 15,826; 303 in P. E. Island out of 1,893. As compared with 1891 Nova Scotia has 1,818 less non-residents, New Brunswick 127 more and P. E. Island 40 more. So far as the returns show each province stands about the same, the proportion of non-residents being just about one-sixth of the whole membership. The decrease in non-residents from '91 to '92 may be the result of ruthless trimming or pruning of church lists, whereby members are dropped or cut off simply because it is not known whether they are living or not, or if alive it is not known where they are, or it may be the result of more care and diligence in inducing non-residents to transfer. If the former is the case the result is not gratifying; if the latter we should be thankful. But the non-resident figures are too large yet, and I call attention to them just to urge the importance of inducing our absent ones to unite with sister churches in their new places of residence. This is not a subject where argument is needed to show the propriety and duty of transfer; it is a case simply for reminder and exhortation. It is clear beyond question that it is the duty of every Baptist church member on removing to another locality to take a letter of dismission and unite with the sister church in the new locality if there be one there; that the duty because in no other way can the removing member so well throw in his strength for the Master's cause, and it is his privilege also to thus identify himself with the people of his place of residence. A church member without a church is a very foolish sheep without a shepherd. The watch-care and discipline of a church is impossible in the case of non-residents. The result of non-transference is pretty sure to be a growing indifference to religion, and finally a drifting into another denomination or out into the cold altogether.

We are losing year by year large numbers of our members for want of care and vigilance in looking after those who have moved to other places. Now for the exhortation. Ordinarily it will take two principal parties to accomplish transfer, viz., the church from which and that to which the member has gone and some. The sooner after removal the transfer is effected the easier the work. Let the church on whose roll the absent one is press him to obtain his letter and effect the transfer. Failing success in this attempt let such church communicate with that where the member resides, and let the latter church use its best endeavors to induce the new arrival to cast in his lot with them. Faithful work at both ends of the line will, in most cases, accomplish the result desired. I fear this business is sorely neglected. The figures indicate as much. We urge our pastors and deacons and church clerks accept this word of exhortation and set to work to bring about a better condition of things than now exists. While I would not advise that fellowship be withdrawn from a non-resident who can, but refuses to transfer, on the ground simply of his refusal; yet such one simply would be poor ground of complaint if the membership were terminated. But save the wandering sheep if you can. Strengthen the things that remain if you can. I trust our new form of church covenant that we are to have will provide a distinct engagement, that every member removing to the vicinity of a sister church will lose no time in transferring his membership. CHURCH CLERK.

The Last Thursday in February.

For certain reasons it appeared to us more convenient this year to observe the last Thursday in February as a day of Prayer for Educational Institutions than the day generally set apart for this purpose. Accordingly we are making arrangements for special services on that day, the 23rd inst., and sincerely hope that all the members of our churches will unite at that time in earnest supplication that large spiritual blessings may rest on these institutions, making them effective agencies in the support of truth and righteousness in the world. A. W. SAWYER. Wolfville, N. S., Feb. 9.

Bro. R. E. Gullison, who has been studying at Wolfville, has settled with the church at Beaver Harbor, Yarmouth Co. for one year. We are pleased to learn from Bro. G. that he finds the prospect encouraging and trust that the church may be abundantly blessed through his labors.

The Keely "Gold Cure."

The MESSENGER AND VISITOR of January 4th contains quite a lengthy article on "The Drink Habit Treated as a Disease," in which the Keely "gold cure" is spoken of, and the work of the "institutes" in Toronto and Montreal is commended. Believing the so-called "cure" to be entirely devoid of merit and worse than valueless, I venture to submit the following facts in support of my claim.

The very name is misleading and untrue. The analysis of one of the most eminent analysts in Great Britain revealed in this "double chloride of gold cure for drunkenness," no gold and no chlorides. Dr. Norman Kerr, president of the Society for the Study of Inebriety, and author of several standard works on the subject, says that "repeated published analyses have failed to reveal a trace of gold." It may be noted in connection with the name of Dr. Kerr, that this gentleman invited Dr. Keely, when the latter was visiting London last summer, to attend the quarterly meeting of the society above named and explain his method, and that Dr. Keely declined the invitation. This fear of investigation has been characteristic of the "cure" from the start. Dr. Davenport, State Analyst for Massachusetts, in one of his reports to the State Board of Health, emphatically asserts that the medicine used in the "cure" shows "no reaction indicating the presence of even a trace of gold." This is not a single testimony, but the general verdict of all experienced analysts. Further information with respect to this matter may be found in the report of the Committee on Nostrums, Proprietary Medicines and New Drugs, presented to the American Association for the Study and Cure of Inebriety on December 4th, 1890, and published in the Quarterly Journal of Inebriety.

Again, the real components of the "cure" are harmful. It contains atropine, strychnine and alcohol. The proportion of alcohol is about 27.55 per cent. Dr. Usher, F. R. G. S., of Melbourne, Australia, who has studied the "cure," and visited the "home" in Dwight, Illinois, gives it as his belief that atropine is freely used. The amount of alcohol is itself sufficient to raise suspicions as to its effects, for a well-known physician in England has said: "The (so-called) remedy is opposed to the whole principle of an enduring temperance reformation, because the first thing to do is to cut off the poison, while the 'cure' commences by giving alcohol."

Following what has been said it is deserving of note that the condemnation of the nostrum by those best fitted to judge of its character has been almost universal. The British Medical Association, the organ of the British Medical Association, and perhaps the highest authority in the world to-day on medical subjects, condemns the Keely "cure" unreservedly and unapologetically. Further, it has been condemned by the reputable medical press of America and also of Great Britain, and also by the reputable medical men of both countries. These statements I am prepared to prove. Most of these authorities would hold with delight any genuine cure of the drink habit that might make its appearance. Yet, in the course of a private letter to an eminent physician in our own land, under date of Dec. 11th, 1892, Dr. Kerr says, "Only one man here of any position in the profession has gone in for Keely's 'gold cure' concern. In the British Medical Temperance Association we asked for an explanation of the use of his name in a certain 'gold cure' quack pamphlet. He defended his action, and said that if the Council took another view he would resign. We forthwith accepted his resignation, so have got rid of that black sheep. Sir Andrew Clarke has refused to meet him, and I expect further action will be taken." I have had the privilege of reading the letter, from which the above is an extract.

For its false name, then, and dangerous components, and unpopularity with competent physicians, this "cure" is to be shunned; but most of all because of its injurious effects. Temporary relief is usually given, and sometimes an apparent cure is effected, but the latter state of the "cured" man is seven fold worse than the former state. The reporter whose cure is detailed in the MESSENGER AND VISITOR entered the institute in December, and has only recently finished his course of treatment, so that his short experience is not a fair criterion. As in the case of the Koch lymph, the Brown-Sequard alkali, and everything of the sort that aims to be revolutionary in its character, the after effects must be carefully studied in order that an unprejudiced judgment may be obtained. Here is a testimony from a reliable source: "The uncured 'cured' are to be found in the inebriate retreats of the United States, but still the delusions fostered by the temporary effects of the so-called gold cure find from time to time new apostles." It is fitly also in this connection to call to mind the well-known fact that a prominent New York journalist wrote for the North American Review an article describing the wonderful effects produced in his own case by the use of the Keely cure, and that this gentleman, so marvel-

lously "restored," died shortly afterward of delirium tremens in a pauper work-house.

In addition to all that has been said it is well to mention that the main object of the inventor or discoverer of this patent nostrum seems to be, not the relief of the suffering, but the amassing of wealth. As an instance in point, Dr. Keely's visit to London last summer was for the purpose of forming a syndicate that should raise \$150,000 with which to purchase the right to use the so-called "remedy" in England.

The "gold cures" all bear upon them the mark of misfortune, and the loud boasts of their vendors are false and misleading. Keely has repeatedly made the statement in one of the leading New York dailies that his "cure" had been endorsed by the United States government and was used in the Soldiers' and Sailors' Homes. In reference to this matter Dr. Mattison, of Brooklyn, N. Y., writes to the Medical News that the statements are mischievous and wholly without foundation. He says further: "I have been asked as to the truth of this claim by some who have harbored me with their cases, after a loss of time and treasure at the Keely institutes, and thinking it incredible that it should receive such prominent support, I procured proofs of its falsity, which are herewith presented." Those interested may find these proofs detailed in the journal indicated under date of December 10th, 1892.

I trust that all these words may have influence with any readers of the MESSENGER AND VISITOR who may have been inclined to put faith in this "cure," with its exaggerated pretensions and lamentable failures. I know of one man from the provinces who gave the remedy a careful trial, but he was greatly injured and his system disabled by its use. So I sound the note of warning!

AUSTEN K. DEBOLIS.

Manitoba's Portion.

I would like to call the attention of the churches of the Maritime Provinces to the plan adopted by their Convention, last August, for the benevolent work of the body, and the scale according to which the money raised shall be divided. (See Year Book, page 22, sections 2 and 3 of the resolution embodying the plan.) I will copy these sections lest the reader may not have the book at hand:

2. That for the present the benevolent work of the body referred to in the foregoing recommendation be: Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Relief and Aid, North-west Missions and the Grande Ligne Mission.

3. That all our churches be asked to contribute weekly, if possible, and that the money be divided according to the following scale: Home Missions, 33 per cent.; Foreign Missions, 25; Acadia University, 20; Ministerial Education, 5; Ministerial Relief and Aid, 5; North-west Missions, 8; and Grande Ligne Mission, 4.

At considerable expense in time and money we sent our representative, Rev. A. Grant, to your Convention in the interest of the work of this country. We rejoiced for the hearty reception you gave him, and for the interest manifested in this work. Especially did we rejoice that we were lovingly embraced in the Convention plan, and that we were to receive a definite portion as expressed in the resolution.

The treasurer's report for last year shows the total receipts to be \$20,564.96. We might expect a large increase in the contributions this year through the regular channels of the Convention. Manitoba portion would then be over \$2,124.39. Two quarters of the Convention year have expired, and only \$90 have come into our treasury. This is not the fault of the treasurers of the Convention, for they forward our portion promptly as they receive it. But the churches have not carried out the recommendation of the Convention urging regular and systematic giving. Now while the churches are resting inactive, the missionaries are suffering for funds, and the various boards are borrowing at a high rate of interest to meet the pressing needs. We are making a desperate effort to keep the work moving, and we are yet \$1,500 behind. We should now be arranging for the summer's work. A large number of fields will be asking for student labor. We need more pastors. Promising new fields are calling for aid. "Awake, thou that sleepest and arise from the dead, and Christ shall give thee light." H. G. MELLICK.

ACKNOWLEDGMENT.—I desire to express my gratitude to the members of Tryon Baptist church and congregation and others for their very special visit at the parsonage on the 18th ult.; also for the many remembrances left in cash and useful articles to the amount of about \$40; but most of all for the assurance of mutual respect and good will. May the Master more abundantly reward this so kind a people. I start on my fifth year with them greatly encouraged. Last Tuesday evening our young people held a missionary concert, which, for real edification and entertainment, it would be difficult to surpass. The collection for Memorial Fund amounted to about \$12. We intend to continue these concerts for teaching as well as for entertainment. E. A. ALLARY.

Church Council.

In response to the invitation of the Portland Baptist church to the composing the Southern Baptists of New Brunswick, the churches responded by delegates: Germain street, St. G. O. Gates, Bro. Mont. Leinster street, St. John. Baker, Bro. J. E. Master street, St. John—Rev. J. W. S. Dr. Hopper; Tabernacle, St. E. A. Ingram, Bro. H. Adams St. John—Rev. A. J. Ken. John Richards; Portland Roberts, Bro. M. E. Cowan, Rev. C. H. Martell, Bro. Sussex—Rev. J. E. Grant; Foster; Miquash—Bro. C. Cardwell—Rev. J. C. Steadman Village—Rev. G. H. Frost; St. George—Bro. John Stephen—Rev. W. C. Goulet. The council organized by Bro. C. F. Clinch chairman, C. H. Martell secretary.

The letter sent by the Pastorist church to the churches action was read by the secretary:

"Dear Brethren,—You are to send your pastor and one sit in council with us, at Main street, on the seventh of our past, Rev. S. Sid. This is an important matter will kindly call your church and appoint your delegates. The members of the county court and Mr. W. ment to the jury. He was tioned by different members at every point and at time necessary to make. Then, after the most attention by the council in the following resolution unanimously passed:

Resolved, In consideration of the scandal caused by the Weldon's connection with aning matters, that we, with any opinion as to his competency of the charges in the St. John Co. commend the Portland to withdraw fellowship pastor and Christian minister. C. F. CLINCH, Sec'y. C. H. MARTELL, Sec'y.

Ordination at Beaver.

The church at Beaver called to its pastor Rev. H. son, and being desired, ordained, asked siders delegates to sit in council if deemed advisable. (List of delegates as follows: Maitland on Feb. 3: Rev. Joseph Raymond, James Crosby, Brethren Robt. Crosby, Alfred Perry, George Durand; St. J. H. Foshey, Dancon Yarmouth West—Rev. man, Des. Wm. Gorman Day; St. Yarmouth (Ic), Des. Edwin Cross, J. E. Goucher, Des. E. —Rev. F. H. Halls, Dr. James Crosby; Des. Truman Black, Des. Asa W. Wynn; Invited: Patten, Bro. Harris Cro Albert Clements. The gained by the appointment of E. Goucher as moderator. Bishop as clerk. Pres. Rev. J. H. Foshey, A church, setting forth calling the council, w clerk of the church, w that suitable provisions for his support. It was the intention of complete the course a sity. Bro. Gullison upon to relate his Ch and call to the minister a clear and satisfactory giving a statement of tion doctrine, he was J. H. Foshey, who was in this exercise. O anticipated freely. After close examination of the same as satisfactory to the church to proceed. The resolution unanimously. The following were arranged for the Rev. J. E. Goucher, Rev. J. H. Foshey; and charge to cand Beals; charge to the Bishop. The above the evening at Beaver.

THE KING CO. N. ING MET ON THE 3 distance. Although ministerial brethren were present. A was enjoyed. In the was spent in devotion of a passage of afternoon reports w churches. In gene time of seed sowing and some good mentioned. Bro. C a report on the hor and called for incre the financial work. In the evening a st by Bro. S. B. Kemp by Bro. Coburn. O journed to meet the Hackmore cur

Baby's croup is cured by Hackmore.

A MORNING PRAYER.

Strength for the day I humbly ask, Faith in the coming morn'g...

FIVE GIRLS.

BY FANNY.

It was Sunday evening, but the five girls were together—Laura and Hilda Wilmet, and their cousins, Nettie and Anna Stuart, and Eva Henderson...

"Yes," said Eva; "and the next verse is still worse; they had to bind them on their hands, and on their foreheads..."

are to take every means they can think of to keep them from doing this, to understand, and keep in mind all the while, the Bible teachings...

Cousin Jerusha's Gaiters. "My shoes are wearing out, Cousin Jerusha," said little Rachel, thrusting one of her feet into her cousin's gaiter...

"Them good gaiters," moaned Sarah Elizabeth Larkin. "There's a hundred children would be only too thankful to get 'em..."

R. R. R. RADWAY'S READY RELIEF. THE CHEAPEST AND BEST MEDICINE FOR FAMILY USE IN THE WORLD. NEVER FAILS TO RELIEVE PAIN.

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R. W. Y.'S RELIEF.
THE MEDICINE FOR THE CURE OF ALL THE AFFECTIONS OF THE URINARY SYSTEM.
 This medicine is the only one that cures all the affections of the urinary system, such as Catarrh of the Bladder, Stricture, Hematuria, etc. It is a powerful diuretic and antiseptic, and is the only medicine that cures all the affections of the urinary system.

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February 15.

IN LIFE—NOT DEATH.
 Some times, we think When hard work falls upon the waiting car, That were that friend, now living, cold and dead, How different the tones that would be heard, How kind the things that would be said! For some hours since, from week to week during the year, will be with several times the subscription price of the paper.

THE HOME.
 Unity in Home Work.
 Proverbs talk of the power of unity and the weakness of a house divided against itself. There has been no truce since the days of Solomon the Wise. Yet in the nineteenth century they are as much needed as in the pastoral days. It is not uncommon in houses, which seem outwardly in harmony, for each member of the family to live a life with little or no regard to the general good of all. The house is no home, but a sort of co-operative establishment in which each member endeavours to the best of his ability to shield his interests upon the whole. Now each member of a household has distinct duties that he or she cannot avoid without trespassing upon the rights of others. The true home must be composed of many members, working in unity. Each one must have a share of work and do it cheerfully, without any urging to duty. In too many families the mother assumes the care of everything, and her daughters are but contented loungers in the household, while she is the slave of domestic drudgery. The duties which could be easily and quickly done if each one bore a share are thrust from sunrise to midnight upon the hands of the one who is being steadily weakened by heavy burdens. All this accomplishes no good purpose. The man or woman who dies in a noble cause, whose death is necessary to the accomplishment of a great end, is worthy of all admiration, but the poor household drudge who dies at her post under the weight of labor she is unable to perform, as thousands do, is but the victim of unhappy circumstances, for whom at best we have but a pity half mingled with contempt. The waste of intelligent human life from this one cause, from the failure of the household to do its duty as a unit without thrusting all the work upon one or two members and leaving the rest to go free, is beyond computation, for there can be no record kept of individual indolence and individual thrift.

There is still another aspect of this matter. The practice of allowing a few members of the family to grow up in indolence, shielded from work and responsibility by ill-judged kindness, is no more dangerous one, not only to their personal welfare and self-respect, but to the whole community. The demand for labor, which is far in excess of the supply, coupled with the fact that the army of tramps and idlers is constantly on the increase, has its origin largely in a contempt for honest work. It seems to be the exception rather than the rule for the sons of the workingman's family to take up their father's trade. It is true they often better themselves. But where they do not, they seem too often to prefer the shame of idleness rather than do honest manual labor. There are numbers of idle women throughout the country, whose mothers have supported them in childhood by honest manual labor, who would prefer to hold their hands and pose as the victims of adverse circumstances rather than earn their livings in the manner in which their mothers have done. Their parents have struggled to give them an education, under the grave but common fallacy that once acquire an education and they may "ride in their carriage." The idea of our fathers in providing free education was to make labor more intelligent, not to abolish it. The mother who educates her children and at the same time brings them up to work beside her, may never fear that they may shame her by despising labor when they are older.—N. Y. Tribune.

Eating and Getting.
 What a strange mixture! And yet, there is a very vital connection between thoughts that breathe and words that burn on the one hand, and an unimpaired digestion on the other. President Patton once remarked to the Princeton students, "You may not need binomial theorems, but you will need a healthy stomach." The brilliant treasures of intellectual acquisitions are stored in carbon vessels, and when these poor, frail bodies become cracked and disjointed, the wealth is apt to scatter. In proportion as we are able to heartily eat suitable food will our brain be enriched, our thoughts be stimulated and become vigorous. Thus the boldest mind and most prolific thought is almost utterly dependent upon physical conditions, which are, in their turn, relying upon the productive qualities of food eaten and digested. Thomas Carlyle, stout, trembling and dyspeptic, before an audience of young students to bid them avoid his mistakes in reference to this very matter: "Gentlemen," said the great seaman, "it would have been a very good thing for me if I had considered health as needing my continual attention, and that there is no kind of achievement that you can make in this world that is equal to it." Doctor Storms simply re-echoes the Chelsea sage when he claims that "harmonious intellectual vigor demands opulence of health."

THE FARM.
 Enter Absorbent Ovens.
 Patent cars are now supplied to railroads for almost all kinds of freight. A new car, remarkable for its cleanliness, was recently adopted by the Pennsylvania for the transportation of butter. The first carload, delivered in New England, was refused by the consignee on the ground that the butter was spoiled. The shipper positively asserted that the butter was in a first class condition when it left Chicago, and the Pennsylvania saw no recourse but to make good the loss. Before paying the shipper, however, numerous samples of the butter were shipped to the Pennsylvania's extensive laboratory for an analysis. The chemist promptly reported that the butter had absorbed the odor of the shellac on the car used. It was unfit for use. The Pennsylvania promptly changed the painting on the car and suffered no further loss.—Chicago Herald.

THE FARM.
 Turnips for Dairy Cattle.
 I formerly thought I could feed turnips of any kind to dairy cattle in moderate quantities without injuring the quality of the milk or butter. My method was to begin with small and increase the quantity from day to day as the cows became accustomed to them. I did this many years and seldom any ill result. If I overfed or fed irregularly, giving large quantities at first before the cows had become accustomed to them, there would sometimes be a perceptible turnip taste in the milk. Some persons are strongly prejudiced against turnips, and I have heard of many instances where the taste was wholly in the imagination of those who thought turnips were being fed when they were not; I have heard too of a few cases where the turnips had been fed but unknown to the consumers of the milk or butter, and the consumers have especially praised the goods and knew there were no turnips in them. With sufficient care in beginning in a moderate way I should not hesitate to feed turnips to dairy cattle that were producing milk for market, yet when I was selling butter to two or three times ordinary price I did not dare to take the risk of any possible mistake in feeding and so gave up turnips entirely. Could I always have done the feeding personally I might have continued their use. I have known the quality of butter to be injured by turning cows directly from the barn to rank pasture feed without acclimating them to the change. I have also known the same trouble to result from the use of green rye and clover. To have milk perfect, the health of the cow must be perfect, but it never is when her digestion is disturbed by irregular feeding or by overfeeding, or by too sudden changes. Some men succeed in almost everything they undertake, others never do anything well. These last can never feed turnips safely.—New England Farmer.

THE FARM.
 Taught Without Loss of Temper.
 If this process were patented a fortune would be deserved by the discoverer, who has successfully practiced it for over four days; then tie it securely to a post or stake with a short strap or rope. Pour about a pint of warm milk into a vessel in which the calf is to be fed, setting the vessel at a distance of about four feet from the calf. The milk being tipped over. Direct the calf's attention to the milk, by stirring it with the hand and putting a few drops to its mouth. Leave the calf alone, and in a short time the milk will be gone, and no more trouble will be experienced in teaching the calf to drink. Only a small quantity of milk should be used at first, as a calf always jams its nose clear to the bottom of the vessel in which it is fed, and begins to suck. The quantity should be increased as desired, and it will soon learn to eat clover, or mill feed, which should be given dry, not mixed with the milk, no danger of scours thus occurring.—Michigan Farmer.

THE FARM.
 Coal Oil Credit.
 Coal oil holds first place as an illuminator. For application to farm wood-work of all kinds crude petroleum has no peer for cheapness and imperviousness to weather. Its value in keeping heavy iron wheels around and preventing need of tire setting is well known. Mixed with venetian red, durability and an air of permanency are bestowed on farm buildings. It is used as machine oil or for paint, insect exterminator in logs and hen houses, and "kerosene emulsion" for spraying vegetable pests. Vaseline, a product of coal oil, is employed by many as lubricator for carriage-axles, to soften harness, shoes, the leather of boots, and to keep tin ornaments or ornaments for children's rooms and wounds on man or beast. It is especially healing for galls and bruises when mixed with 5 per cent. of its bulk of tannin. And now it is recommended in place of vasoline in shaving. Its use is not so imaginary, as it will enable a razor to cut at once and keenly. (Its only fault is in permitting the razor to take the outer skin of the face also if the beard be light). The razor-strop should be kept in a tin, and a "by-product" vasoline is among the cheapest manufactured substances, and can be bought by the quantity at 20 to 25 cts. or less per lb., instead of 80 cts. to \$1 in small lots.

THE FARM.
 Winter Workshop.
 Nature's best workshop contains no idle corner or great it is a busy workshop. As the farmer learns to imitate her beautiful example he finds his farm a paying investment all the year round. As winter falls he finds a margin of leisure, he can have a good time with tools and turning lathes. In such a workshop carving is carried to a high grade of excellence. A big bench and an old stove in the light end of the garret make a centre of attraction for the whole family on stormy days. Many a handsome Christmas present has issued therefrom. The repairs within easy reach with tools in snug order more than compensate for the extra fire. Few boys prefer a saloon or "corner grocery" to a busy workshop, and there is certainly nothing that tends more directly to bring all classes into sympathetic relation than the interest of handwork. What more economical than a job in progress to catch and stay odd moments in usual work? A convenient floor box, a corner cupboard, a handy toolchest, or a handsome cabinet—how many interesting improvements are possible in a winter workshop. Garden tools, such as seed-sacks and turning lathes, can be made ready in good season. Every one, especially persons occupied with intellectual work, ought to have a corner devoted to handwork; manual training is as necessary to complete balance of mind, as to bodily strength and physique. Any, no fine tool, such as a microscope or telescope, is a new lease of life, establishing a strong partnership between head and hands. Said a lady of inherited fortune: "If I hadn't had so much left me, I would have announced something by this time; I would have had a good business of my own, and that is worth more than any amount of money." She is now radiantly happy in the possession of a little workshop, all her own.

THE FARM.
 Waterbury Flowers.
 There is nothing that conduces to success in floriculture as care in watering. This work should be done systematically and the early morning is the best time; examine each plant. The majority of plants thrive best if they are watered daily. Aquatic plants like calla lily and others during the period of blooming should be kept very moist with water in the saucer under them. Dry plants like sedums do not require watering oftener than once a week. Plants of average habits like geraniums, roses and heliotropes thrive best if watered daily, though the soil should not become damp enough to become sour. A teaspoonful of guano dissolved in water and applied around the roots once a week will help to fertilize roses and some other house plants, and induce them to bloom. The mixture should never be allowed to touch the stem or leaves. The temperature of water used on the window garden should be about the same as the temperature of the room. Apply water around the roots of the plant; do not wet the leaves oftener than once a month, when they should be removed from the window and thoroughly sprinkled in order to wash off the dust, which may be collected on them. Callas, India-rubber plants and many others should be thoroughly sponged off to remove the dust. Begonia Rex and a few other plants will never be wet except around the roots.

THE FARM.
 Educational.
 IF YOU WANT
 To learn to write an easy, rapid, legible hand, a style demanded by business men, go to WHITSON'S COMMERICAL COLLEGE, Day and Evening classes, and use Whitson's College Pen, No. 1. This is the best pen for business writing in the market. For sale at A. & W. Mackinlay's and also at the College, 95 Barrington Street, New Catalogue sent free on application.

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HAWKER'S TOLU AND WILD CHERRY BALSAM.
 A Favorite and Most Valuable Remedy for the CURE OF COUGHS, COLDS, CROUP, HOARSENESS, BRONCHITIS, INFLUENZA OR ANY FORM OF THROAT AND LUNG TROUBLE. It Alleviates, Try It. It Will Cure You.
 Malcolm McLean, of Kensington, P. E. I., writes the following:
 For five years I suffered from severe Chronic Bronchitis, for which the doctors and numerous patent medicines failed to give relief. My physician and friends advised a change of climate as my only hope. HAWKER'S BALSAM OF TOLU AND WILD CHERRY was recommended to me, and I am happy to say that I was cured before I had used two large bottles. I consider it to be truly a wonderful medicine, and chemically I recommend it to all who suffer.
 For Sale by All Druggists and General Dealers. PRICE 25 CENTS PER BOTTLE.
 MANUFACTURED BY THE HAWKER MEDICINE CO., LTD., SAINT JOHN, N. B.

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 THE best proof that MINARD'S LINIMENT has extraordinary merits, and is in good repute with the public, is THAT IT IS SO EXTENSIVELY Imitated. These imitations resemble the genuine MINARD'S LINIMENT in appearance only. THEY LACK THE GENERAL EXCELLENCE OF THE GENUINE. This notice is necessary, as injurious and dangerous imitations, LIABLE TO PRODUCE CHRONIC INFLAMMATION OF THE SKIN, are often substituted for MINARD'S LINIMENT because they pay a larger profit. Insist upon having MINARD'S LINIMENT remembering that any substitution by the seller of an article SAID TO BE THE SAME is in his interests.

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 For which I will pay the following prices:
 One penny.....\$ 1.50 2 cents..... \$0.06
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 The Stamps must be in good condition. If the envelope has per cent. more.
 Stamps now in use not wanted.
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 Gentlemen's Department,
 27 King Street.
 NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Postages, Brasen, French Buttons, Straps, Currier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.
 English All-Season Collars in the latest styles; and the "Doris" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.
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 Moulding Sheet Free to any address.
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