Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson III. Oct. 21. Mark 1: 21–34.

A SABBATH IN CAPERNAUM.

GOLDEN TEXT.

"He taught them as one that had authority, and not as the scribes."—Mark 1: 22.

EXPLANATORY.

I. WONDERFUL WORDS OF LIFE; TEACHING ON THE SABBATH.—Vs. 21, 22. (In a synagogue, Sabbath morning.) 21. "And they went into Capernaüm" from the seashore where Jesus had been teaching the multitudes. He went into the city to spend the Sabbath where there was a place of worship. "And straightway," immediately, the first Sabbath, and the first part of the Sabbath. "He entered into the synagogue." Synagogue corresponds to "church" in our day. And the rabbins say that there were more than 450 in Jerusalem. Schools and colleges were often connected with them. They were centres of religious and intellectual life. The services were more like our prayer-meetings, or a conference of churches, than like our usual Sabbath morning services.

THE SYNAGOGUE AT CAPERNAUM. It is of no little interest that at Tel Hum (Capernaum) have lately been discovered the ruins of a synagogue probably this very one in which Christ taught. The walls were 74 feet 9 inches long by 56 feet 9 inches wide, and 10 feet thick. It appears to have been better finished than any other synagogue in Upper Galilee, and to have been ornamented more profusely. The interior was divided into five aisles by four rows of columns. If Tel Hum be Capernaum, this is, without a doubt, the synagogue built by the Roman centurion (Luke 7: 4, 5), and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John 6. "And taught." It was common to call upon any suitable person to speak in the synagogue services. Jesus used the best means at hand, even though they were often misused by others. "Corruption in the church is not a sufficient reason for refusing to work in it." On the contrary, it is often a reason why we should show the kind of life and teaching that should prevail in it, and do our best to leaven it with the true Gospel.

22. "And they were astonished at his doctrine." Not his "doctrines," but his *teaching*. Both what he taught and the manner and spirit and authority of his teaching. "For he taught them." The finite verb with the participle (in the Greek) denoting something continuous: was teaching. "As one that had authority." The teacher will speak with authority just in so far as the truth is "a part of his own being," and has been made real to him in the workshop of his own experience. What men know by observation or by experience, that they can teach with authority. We need to be experts in the Christian life. "And not as the scribes." The "scribes" were the learned men of the Jewish nation, the men who had to do with "letters." Almost all the writing that was required in the nation would be done by them; most of the reading, too. The transcribing of the Scriptures would devolve on them. Hence the interpretation of the Law and the Prophets, in the synagogues, would devolve chiefly on them.

II. CONFIRMED AND ILLUSTRATED BY THE CASTING OUT OF DEMONS.—Vs. 23–28. (In the synagogue at Capernaum, during the service.) 23. "And there was in their synagogue." As part of the audience on that day. How could such a man be found in a synagogue audience? Of course the man was not always wild, under the influence of the demon, but at times would appear like any other man, and could enter the synagogue with the crowd. "A man with an unclean spirit." Or, more literally, "in" an unclean spirit; that is, a man under the influence of an unclean spirit; just as we say, a man "in" drink, or, more pleasantly, a man "in" *love*. For the time being the man is absorbed, as it were, in love or in drink. So the demoniac was absorbed, as it were, "into" the demon, and was completely under its power, or, as we may say; "within" its power. "An unclean spirit." Demons are called unclean because they are impure, unholy, defiling, and produce such effects both in the body and the spirit of those whom they possess. The outward filth was a type of the moral defilement.

THE WORKS OF THE DEVIL. The devil's characteristic work is to ruin both body and soul. He tempts men with all the skill his malignity can devise. He fills the soul with sin, degrades it, drives it out of paradise, and keeps it out of heaven. Everything vile, base, terrible, defiling, wretched, he cherishes, and in the end works the same evil upon the body, bringing poverty, wretchedness, disease, and death. It is these works of the devil that Jesus came to counteract and undo. "And he cried out," Luke says, "with a loud voice." Made a sudden exclamation during the exercises. The presence and teaching of Jesus aroused the antagonism of the demon.

24. "Let us alone." These words translate a single interjection, *ea*, expressing "indignation or wonder mixed with fear." So in Rev. Ver., *Ah*. "What have we." I and those like thee. "What have we to do with thee? Why do you interfere with us?

THE CRY OF WICKED MEN is here illustrated by their allies. The mere presence of good men is an interference. All their efforts to save men from those who oppress them, to put down bad practices, to enforce good laws, to overthrow intemperance, gambling, and all that panders to vice, to stop dishonest gains, seem to bad men like an unwarrantable interference. They bid ministers, churches, reformers, attend to their own business and let them alone. "Art thou come to destroy us?" To send us away from our work on earth to our place of torment. They realised that the mission of Jesus was indeed "to destroy the works of the devil" (1 John 3: 8) Note the word "destroy." It has no reference to the annihilation of being. "I know thee who thou art." The demon knew something of the works going on in the invisible world. As the enemy of God in the great battle-field of good and evil, he was aware of the massing of the divine forces at this time in the world. "The Holy One of God." Such is Christ, both morally and officially. Christ is the exact opposite of the unclean spirits, being holy, and producing holiness in others.

25. "And Jesus rebuked him." It is quite likely that the very testimony of the demons to Jesus had a malignant poison in it, as if they would make men think he was one of themselves, thus blackening his character by the very finger that pointed him out as holy. "Hold thy peace." Literally, "be muzzled." It is a word for a beast.

26. "And when the unclean spirit had torn him." Convulsed him. This proves the malignity of evil spirits, and their great power to do mischief. They will do all the harm they can, and only cease when compelled by the command of Christ. How vain are all human prescriptions to conquer a devil in the soul? Luke says that the demon threw the man down in the midst of the crowd (Luke 4: 35).

NOTE. So it is ever apt to be when devils are cast out of men. Satan will not easily leave his prey. So was it when the Israelites were being delivered from slavery in Egypt; their bondage was for a time made worse. So evil habits show unusual power when we try to cast them off. So often matters seem worse than ever just before a revival of religion. "Cried with a loud voice." The word is quite different from the "cried" of verse 23. It indicates simply the utterance of a natural, vocal cry; a cry of pain, of the demon through the man's organs. "He came out of him," compelled by the superior power of Jesus.

"Doctrine." Teaching, including matter and manner. Jesus taught the people by what he did as well as by what he said. "With authority commandeth he." With the authority and power which compelled the unclean spirits to obey. Thus Jesus was shown to be the most powerful friend of man, and opposed to and mightier than all sin and evil.

28. "And immediately his fame." The report about him and his wonderful works.

THE CONTRAST BETWEEN THE TWO KINGDOMS. Satan's kingdom (1) is made up of demons and those filled with their spirit; (2) its adherents are miserable themselves and seek to make others so; (3) they tempt to sin; (4) they injure the body; (5) they ruin the mind and the soul.

Christ's kingdom is ever undoing the works of the devil. (1) Christ himself is the Holy One, and changes his disciples into his likeness; (2) he is full of heavenly joy, and gives to men joy unspeakable and full of glory; (3) he blesses the body, giving health and life; (4) he blesses the soul for this life and the life to come; (5) his true disciples are like him in labors and purpose.

Jesus Christ has come to save men from the power of these demons, by his divine converting power, by the Bible, religious institutions, temperance literature, by law, by example, by the pledge.

III.—CONFIRMED AND ILLUSTRATED BY THE CURE OF PETER'S WIFE'S MOTHER. Vs. 29–31. (Peter's house in Capernaum, immediately after the synagogue service.) 29. "And forthwith." The same word as "immediately" in verse 28. Jesus and his disciples went directly from the synagogue to Peter's house. "Entered into the house of Simon (Peter) and Andrew." Peter and Andrew were natives of Bethsaida (John 1: 44), but had removed to Capernaum. It is possible and probable that Peter's house was to Jesus in the north something like what the house of Lazarus at Bethany was in the south.

30. "Simon's wife mother. This distinctly implies that Peter was married. This makes it strange that the Roman Catholics should lay so much stress on the celibacy of the clergy.

"Lay sick of fever." "Luke calls it a great fever, of a severe, malignant, and dangerous type. "They tell him of her." There are many people whom we cannot save ourselves, but of whose needs we can tell Jesus.

31. "Took her by the hand." To express his kindly sympathy and courtesy, and to make it evident that the miraculous cure came from him. "Immediately the fever left her." This was the fiat of Omnipotence. "She ministered unto them." The service would consist in supplying food and any other needed attentions—a natural way for a woman in her home to express her gratitude.

IV. CONFIRMED AND ILLUSTRATED BY MANY MIRACLES OF MANY KINDS.—Vs. 32–34. (Capernaum, at sunset.) 32. "At even, when the sun did set, they brought." The news of the miraculous cures wrought by Jesus attracted multitudes to him, all supplicating for help. They came after sunset (1) because the heat of the day would have been too distressing to the sick; and (2) because they did not wish to violate the sacred rest of the Sabbath day. At sunset the Sabbath ended; and so they felt themselves free to act.

A Wonderful Conqueror.

No disease is more common among the people than scrofula. Handed down from generation to generation, it is found in nearly every family, in some form. It may make its appearance in dreadful running sores, in swellings in the neck or goitre, or in eruptions of varied forms. Attacking the mucous membrane it may be known as catarrh, or developing in the lungs it may be, and often is, the prime cause of consumption.

In whatever form scrofula may manifest itself, Hood's Sarsaparilla is its inveterate foe and conqueror. This medicine has such powerful alterative and vitalizing effects upon the blood that every trace of impurity is expelled, and the blood is made rich, pure and healthy.

The Yale alumni intend to purchase for their University the Trumbull collection of drawings exhibited by Dodd, Mead & Co., to be placed in the Yale School of Fine Arts.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Week Oct. 14.

B. Y. P. U. Subject—"Our obligations to be merciful." Scripture, Jas. 2: 13. Read Psalm 119: 64; Prov. 3: 3; Micah 6: 8.

C. E. Subject—"How Christ helps us in our daily tasks. Col. 3: 12–17.

C. C. Work—We are hoping our societies will report at once their plans for the winter's study. Have you organized your Sacred Literature Class yet?

The Missionary Course—What use is your society making of it? Would you not greatly encourage your pastor by offering your assistance in the monthly missionary meeting of the church? Could you do better than to make the "conquest meeting" of your society a meeting for the whole church? If not already just hint this to your pastor if you want to make his heart glad and face shine.

Mrs. Titterington's articles ought to be read to every congregation.

Missionary literature must be studied by the young host of our churches if we shall have cultivated an enlarged missionary spirit. We need not only Baptists, but *missionary* Baptists in the closing years of the nineteenth century.

In this connection we call your attention to the following message from the Committee of the R d:

The Toronto Convention laid great emphasis upon the Christian Culture Courses. As a result of this it has been seen, perhaps more clearly than ever before, how important and full of promise is the present agitation in behalf of a careful and systematic study of the Bible, the missionary activities of our century, and the principles which distinguish Baptists as a people.

Up to this time Canada has taken an honorable place in this movement; and desiring to see that place held, we would urge upon all our young people the importance of applying themselves with diligence and enthusiasm this year to the readings of one or more of the courses provided by the union.

The Bible Readers' Course might conveniently be followed in connection with daily devotional exercises. The Missionary Conquest Course will furnish excellent material for monthly missionary meetings. The Sacred Literature Course will follow a path which will be found full of peculiar historical and doctrinal interests.

Complete material for these courses will be found in the *Baptist Union*, the official paper of the B. Y. P. U. A.

For fuller information apply to any member of this committee.

With rejoicing on account of the past, and hope for the future, we bid all students of the C. C. C. a hearty Godspeed.

O. C. S. Wallace, chairman; Harry L. Stark, secretary; Professor Trotter, Rev. Elmore Harris, Rev. P. C. Parker, Thos. Urquhart, Jos. N. Shenstone; Toronto, Ont.

E. L. Hill, Guelph, Ont.
F. L. Fowke, Oshawa, Ont.
W. C. Simpson, 403 Manse St., Montreal, Que.
W. D. McCallum, Truro, N. S.
Rev. B. H. Bentley, Summerside, P. E. Island.
Rev. J. J. Baker, St. John, N. B.
Alex'r Marshall, Vancouver, B. C.
Mr. Bartlett, Brandon, Man.

The workers of the N. S. Eastern Association are booming the Young People's movement within their boundaries. The address below given is being sent as a circular to all the pastors and officers of the Y. P. Societies in the association. What are the committees in the other six associations doing?

DEAR FRIENDS:

There is no more important work in the church than the education of our Young People for Christ and His work. As a means to this end the Christian Culture Courses have been introduced. The Maritime societies have given special attention to the Sacred Literature Course for the past two years, and beside the great benefit derived therefrom by churches and individuals, wherever the work was carried on, the Sacred Literature Banner has twice been awarded to the Maritime Union.

In order to stimulate our Young People to a more diligent study, the executive of the Associational Union of Eastern Nova Scotia earnestly request pastors and officers of Young People's societies to organize at once in their churches or societies, classes in Bible study, on "Struggles for distinctive Principles" as outlined in the Baptist Union.

☞ We trust that knowing the great benefits to be derived from the C. C. Courses you will heartily undertake this work and so prove the value of "Edification in Scripture knowledge and instruction in Baptist history and doctrine."

Bro. Geo. A. McDonald, Halifax, president of Maritime Union, or any of the undersigned, will gladly furnish any information respecting the work.

Yours truly,
W. T. STACKHOUSE, New Glasgow.
H. B. SMITH, Pres.
S. L. WALKER, Sec.
Truro, N. S., Sept. 20, '94.

It may not yet be too late to hear "echoes" from the great Toronto Convention. As but few of us were there, and as not many heard the reports of delegates at Bear River, we give our readers the benefit of a paper read by Dr. Walker, of Truro, at River Hebert, Sept. 17, 1894.

Christian Endeavorers in the East will learn with pleasure that the C. E. Convention of '95 is to be held in Boston. The reason for not going to San Francisco as was planned is owing to a failure in getting satisfaction as to reduced rates on transcontinental lines of railway. The programme now is Boston '95 Washington '96, and San Francisco '97. Boston and Baltimore—Wont the Young People of the East have a picnic?

The secretary of the Woodstock, N. B., junior society sends a cheering note. Read it.

Our "Junior Union," which was organized about five months ago, is rapidly progressing. We have now over 50 members. During the summer three have been converted, and one of them has been baptized. On Monday evenings we hold cottage meetings at the different houses and usually a large number attend. We are still praying that many more may seek and find the Saviour, whom we find so precious.

LIZZIE HORSEMAN, Cor. Sec.

Sights and Sounds.

"Sights and Sounds" has rather a descriptive sound, therefore I shall merely attempt to give a few word pictures of that wonderful Convention at Toronto, leaving the more practical points to be presented by others.

The trip itself, for which, in conjunction with Mr. Foster, of the C. P. R., I was somewhat responsible, was to all most enjoyable. It included some twelve hours in Montreal, the city of massive and beautiful hotels, cathedrals and private residences, with Mount Royal and its magnificent view—an entire day in the Dominion Capital where the Mayor of the city and prominent members of the House escorted and attended our party through the Parliament buildings and over the entire city; four days in and around Toronto; an entire day on the beautiful Lake Ontario and Niagara Falls; another day on the Lake of the 1000 Isles with its panorama of green and blue; down the St. Lawrence and its world-famed rapids; seven hours in Quebec—that curious blending of the middle ages and the 19th century; six nights in luxurious palace sleepers—we were throughout a happy, delighted family, and we parted with regret after ten days of keenest pleasure and most delightful companionship.

Great were the preparations made at Toronto for the reception and entertainment of delegates, yet many hotels were so crowded that corridors and floors were utilized for sleeping accommodation. The Maritime delegates were fortunate in being located on one of the quietest and best streets in the city and comparatively near Massey Hall. A sumptuous bill of fare was presented at "Hotel Dick," as our headquarters were soon christened, consisting of water-melon, lemonade and bananas for breakfast, bananas, lemonade and water-melon for lunch, cold ham, water-melon, bananas and lemonade for dinner!

Massey Music Hall is a grand structure for the purpose of such a Convention, having seating capacity for 6,000, with orchestra space for 500. At night the scene was brilliant and inspiring. The interior of the building from base to roof was profusely decorated with flags—the Union Jack and the Stars and Stripes, with Ontario and Dominion flags, predominating. The south wall of the auditorium was almost covered with an immense Union Jack and Stars and Stripes. Across the wall, just above the flags, were these words: "The Bap. Y. People's Union of America," worked in a handsome scroll; underneath this the motto: "Loyalty to Christ in all things—at all times." On a shield between the two flags was the name of the Union and the motto, "We Study that we may Serve." The 3 C. Banners occupied prominent positions, and State and Province banners were all over the Hall.

6,000 people in the auditorium and balconies, 50 on the platform, which was profusely decorated with flowers and plants; 500 in the chorus seats behind and above the platform, bright faces, glowing with enthusiasm, pretty summer dresses—a few fans were waving to and fro—the flutter of handkerchiefs all over the building as the method of applause; electric lights in shining clusters at short distances adorning the five beautiful arches—dazzlingly brilliant is the spectacle, wondrously inspiring is the entire scene to both speaker and hearer; and over and above all there seems to be an earnestness which shows great interests are at stake—and when over 6,000 people join in that grand chorus, "Jesus saves," "The whole world for Christ" is seen to be the business of the hour. And on Sunday evening, when with such surroundings the kind and touching voice of Dr. Wilkins called upon the vast audience to again consecrate themselves to the work—truly it was a time of waiting upon God. Brought face to face with the responsibilities resting upon us, the vast audience stood, and hand clasped in hand, repeated the most solemn pledge. Surely the crowning point of the convention had been reached. A solemn hush was upon all as we left the Hall and quietly wended our way home, there upon bended knee to ask for strength to fulfil pledges so solemnly registered.

One striking feature of the gathering was the patriotism displayed; all paid homage to our beloved Sovereign, all respected the Stars and Stripes. Mutual respect, however, seems only possible on our side of the line, for a week before, at Cleveland, when some Canadian delegates to the C. E. Convention displayed a small Union Jack they were grossly insulted by a policeman who ordered the flag to be put away—one of them folded it up and put it in his pocket. One morning, in Toronto, about 400 U. S. delegates to the Baptist Union Convention marched up Yonge street two and two, every third or fourth delegate flying the Stars and Stripes. They reached the hall in safety and good humor. That's the difference.

From the versatile and accomplished Prof. Whitman, President of Colby University, Waterville, Maine, a former Nova Scotian, in replying to the address of welcome, came words eloquent and patriotic. For the first seventeen years of life he had known no flag but the Union Jack, and that seventeen years of training had never been lost upon him. Thanks to it, he knew it was no way to honor one flag by trying to dishonor another. He knew he was no worse an American citizen because he honored Canada and rejoiced in the noble womanhood of the Lady who graced the Throne of England, and because of his honoring the Queen of England he was no worse a citizen of that nation which sits a queen among nations.

Dr. R. S. McArthur, the talented preacher and gifted orator of the Calvary Baptist church, New York, said: "Never would his love for his native land (Canada) where he spent the first 25 years of his life, diminish—always would he be proud of that flag which floated to the breeze in all quarters of the world as the symbol of liberty and right; always would his administration and veneration remain for her, the noblest of women, the most faithful of wives, a Christian sovereign and a Christian mother. Equally true was he to the land of his adoption, the home of his matured manhood, the scene of his life's work. With equally heartiness could he sing to the same tune, 'God Save the Queen," and "My Country 'tis of Thee." The States and Canada were worthy sisters of a noble mother; and if one was a little larger and a little prouder than the other, the other was as large as she could be and as proud as she knew how.

To the delegates from the United States these patriotic and eulogistic remarks of many of their most noted speakers were a revelation, as was also their visit to Canada's Queen City. True, they found no need for the extra clothing and furs some of them had brought. They regretfully learned our ice palaces were closed for the season, and they could not be entertained with snow-shoe tramps or tobogganing; but they found themselves welcomed with warm hearts and the theremometer 90 degrees in the shade. They learned, too, how to observe the Lord's day.

The first Christian Sabbath I ever spent in my life I have spent in Toronto this day, exclaimed Mr. Seasholes, of Dallas, Texas. You are not extremists, he said, in your Sunday observance. You are not like the Puritans who hanged the cat on Monday for killing the mouse on Sunday. But you pass a law and then enforce it. I feel proud of you that you have a man at the head of the city that will make the offscourings obey the law. He believed Canada had a mission. Even, as in Mexico, there are snow-clad peaks from which rivulets trickle down and keep the waters of the plain pure and fresh. So Canada will be an influence to purify the U. S. He hoped that Canada would send that pure stream of influence in favor of a Christian Sabbath to Cleveland, New York, Cincinnati and Chicago. If Canada does that not only this generation but many generations of Americans yet unborn would arise and call her blessed.

The salutation of the flags was a scene once witnessed never forgotten. Rev. Dr. Wilkins took charge of the proceedings, and under his direction the aisles were cleared and the banners of the various states and provinces, each carried by a young lady delegate, and each fair standard bearer accompanied by a speaker from the delegation, moved in procession up the broad central aisle, along the right of the audience and on to the platform, finally drawing up, banners to the audience, in a long line that stretched across the whole front of the wide platform. Target practice then began, which consisted of one to two minute speeches from each of the representatives of state and provincial Unions. Rev. C. W. Corey represented the Maritime Union, and in a two minute speech made Ontario and many of the states recognize their indebtedness to these little provinces by the sea for many of their strongest men; and at the close of his address our delegation sang the following ode composed by Rev. J. H. McDonald to the tune of God Save the Queen:

MARITIME SALUTATION.

Hail to the Baptist host
From north, and south, and coast!
Greetings we bring.
The East salutes the West,
Our host and every guest,
In this Convention blest;
Union we sing.

Loyal centurion bands
To God and native land
Acadia sends.
With you, we stand for right,
All error we will fight,
And conquer in God's might;
Victory He lends.

The Wisconsin delegation made a decided hit in a song—sung to the tune of Yankee Doodle—calling for the holding of the Convention in Milwaukee in 1896, and after this gave the Chatauqua salute, then from their station in the balcony showered upon the audience below long narrow strips of paper, which, as they fluttered to the floor, were found to be labelled "Milwaukee, '96"—a novel method of presenting their claims.

The reception given the banner of Ontario and Quebec when it was raised and Mr. Hill stepped forward to speak, was a magnificent one. The great audience rose en masse and sang "God Save the Queen." This was followed by cheers for the Queen and for the President of the United States. Three cheers were given with the full force of 5000 throats and amid the waving of thousands of handkerchiefs.

A scene of more particular interest to the Maritime delegates was the presentation of the Educational Banners, for again did our union lead in the Sacred Literature Contest. As Revs. J. H McDonald and C. W. Corey received that banner from the hands of Mr. H. C. Vedder, who at present so ably edits that department of the Courses; Maritime delegates rejoiced. But prouder were we that the success indicates the hold this educational work has taken up on our young people, and suggests glorious possibilities upon the accomplishment of our motto, "Culture for Service." The entire convention emphasized the importance of this distinctive feature of union work, and we resolved then and there to labor in this direction more earnestly that we may serve more acceptably.

Time forbids the mention of other sight and sounds of that wonderful gathering, and another year of *work* is before us, after which we will meet at Baltimore in 1895 at the 5th International Convention of the Baptist Young People's Union of America.

S. L. WALKER.

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The next Session will open on
Wednesday, October 3rd.
Matriculation Examinations will be held on
Tuesday, Oct. 2nd.
in the Library, 9—12 a. m.
Applications may be addressed to
A. W. SAWYER,
President.
Wolfville, N. S., Aug. 22, 1894. 34 8i

ST. MARTINS SEMINARY!
Will open with a full staff of Instructors
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Courses of instruction and terms will be similar to those of previous years, with such additions as experience will dictate.
The committee have secured the services of REV. W. E. MCINTYRE, B. A., as Principal, to whom all applications and correspondence should be addressed.
MRS. M. M. SCRIBNER has been again engaged as matron.
32 6m By order of the Committee.

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