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 Nov. 17-23.

C. Endeavor Topic 'Rejecting Christ—the Consequences." M. 10 11-15; 32-33.

B. Y. P. U. Topic—"The Christians Thanksgiving," Ps. 95, 1-2.

B. Y. P. U. daily Bible Readings, recommended by Baptist Union.

Mon.—Nov. 18 "Who shall dwell on high?" (vss. 14-16) Isa. xxxiii. 13 24. Compare Ps. xxiv. 3, 4; Matt. 5, 8.

Tuesday, Nov. 19.—"The day of the Lord's vengeance," (vs. 8.). Isa. xxxiv. Compare Isa. lxi. 2; lxiii, 4.

Wednesday, Nov. 20 —"Joyful prosperity for man and nature." Isa. xxxv. Compare Isa. xxxii. 15, 16; ii. 21.

Thursday, Nov. 21.—"The besieger intimidates." Isa. xxxvi. Compare 1 Kings xx. 10, 11; Ezek. xxix, 6, 7.

Friday, Nov. 22.—"The king's dismay." Isa. xxxvii. 1-20. Compare 1 Kings xx, 43; Dan. ix. 18.

Saturday, Nov. 23.—"God's assurance of relief," (vss. 35, 36), Isa. xxxii, 21-28. Compare Isa. xvii. 12-14; Prov. xv. 25.

THE LECTURE COURSE.—The lectures recommended in connection with the S. L. C. ought not to be ignored. While it is too much to expect any one leader of a class to prepare the whole six—by a little planning, each class may have the benefit of the lectures. Let six pastors, adjacent to each other, agree each to prepare one lecture, and then visit the five classes beyond his own. This will do the lecturers good—will give them an opportunity of meeting the young people of the adjacent churches, and cannot fail to do good. The St. John and Fairville pastors are making such an arrangement.

The local Union of C.E. of St. John held a quarterly meeting last week. The reports from the societies were most cheering indeed, and the conviction grows in the churches that "the Young People's Movement" is of God. Addresses at the mass meeting of the Union were given by Rev. T. F. Fotheringham, Mr. Nesbit, secretary of Boys Brigade Movement and Rev. G. O. Gates.

The Seventh Lesson of the S. L. C. has for its topic "Moses, the birth of a nation," Exodus, 2:7. Below we give some few extracts from Blaikie's Manual of Bible History. The students ought to see that the Bible passages covered by the lessons are carefully read and studied. Price's syllabus of O. T. History will be found helpful.

HIS YOUTH AND EDUCATION.—"Moses records nothing of his early life while residing in the Court of Pharoah: the purpose for which, under divine inspiration, he wrote the books that bear his name, was not to give his biography to the world, but to shew the progress of the kingdom of God. The speech of Stephen (Acts 7:22) informs us that he was learned in all the wisdom of the Egyptians and mighty in words and in deeds. From the papyri published in 1844 by the trustees of the British Museum, belonging apparently to the reign of Rameses II., Egyptologists have illustrated the education which would be given to a youth belonging to the royal household, destined for military or civil service during the middle empire: that is the middle period of Manetho's thirty dynasties. It appears that a literary education was indispensable even for the lowest appointment in either service. The child as soon as he was weaned was sent to school, to which his mother daily carried his food. Reading, spelling, grammar occupied the earlier years; then composition, both in prose and in verse, the prose style being simple and perspicuous, and the poetical style embracing the parallelisms and antitheses so conspicuous in Hebrew poetry, but more ornate and pretentious than the latter. Much attention was paid to arithmetic, geometry and bookkeeping. The sacred writings of the Egyptians, dating considerably further back, had already been the subject of manifold comments and glosses."

HIS DESTINY.—"Little could Pharoah or his nobles have thought, when they saw the face of the Hebrew child, and remarked his progress in learning, that humiliation awaited Egypt at his hands. Little could the Priests have dreamt, when they saw his aptness for learning and how readily he mastered the treasures of their Hermetic or sacred books, that his fingers were one day to write out a system of laws and government that would be admired and honored thousands of years after theirs should have perished. Little could they have supposed as they taught him to read and write the mysterious letters on tomb, temple and obelisk, intended to immortalize the mighty achievements of Egypt, that ages after those achievements should have been forgotten, the deeds and words of that Hebrew boy would be as fresh and clear in the knowledge of all the nations of the civilised world as if they had been done and spoken but yesterday at their side."

HIS TRUST IN GOD.—All will see that for the work to which he was called a *trust* in God was a special requisite. This he surely had. "To do whatever God might require,—to venture on whatever undertaking God might direct,—to submit cheerfully to any sacrifice God might appoint, in the full belief that all would be well at last, and that the recompense would infinitely outweigh the sacrifice, became the sacred and binding rule of his life. He was well exercised in the great spiritual lesson of the times, looking forward in reliance on the promises of God,—thinking of a future age, when the great blessing, promised to the seed of Abraham, should be enjoyed.

"Edersheim thus speaks of the return of Moses from the wilderness to Egypt—"Scripture history is full of seemingly strange contrasts. Unintelligible to the superficial observer, the believing heart rejoices to trace in them, side by side, the difference between what appears to the eye of man and what really is before God; and then between the power of God, and the humbler ess of the means and circumstances through which He chooses to manifest it. The object of the one is to draw out our faith, and to encourage it in circumstances which least promise success; that of the other, to give all the glory to God, and even to direct our eye from earth to Heaven. So it was, when, in the days of His flesh, neither Israel nor the Gentiles, recognised the royal dignity of Christ in Him who entered Jerusalem, "meek and riding upon an ass, etc." And so it also appeared, when, in the simple language of scripture, "Moses took his wife and his sons and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand." What a contrast! He who bears the rod of God is dismissed in this mean manner—his wife and sons, and all their goods laden on one ass, and himself walking by their side! Who would have recognized in this humble guise him who carried that by which he would smite down the pride of Pharaoh and the might of Egypt?

Halifax, N. S.

A grand rally of the Young People's District Union, of Halifax and Dartmouth, was held in the Tabernacle church, Friday evening, Oct. 26th. The meeting was opened by singing that grand old hymn, "Come we that love the Lord." And as the volume of song went up to God, if there were any present who did not love the Lord, they would decide to start on the heavenly road and join in the "march to Zion." Bro. Fred Reid then read from Luke 2, and the last part of the 49th verse was the thought that was particularly impressed upon us, "Wist ye not that I must be about my Father's business?" This was spoken of very forcibly that we must be up and about our Master's business. The Lord of the Harvest wants no idlers in his vineyard. Reports from the various Unions were then listened to. First the North Union was heard from through their president, Nelson B. Smith. Reported Union work progressing and meetings interesting. A large class—studying the Christian Culture Courses, with Bro. J. L. Parson's as leader of the S. L. Course—has been started. Old and young are becoming interested and many benefited. After reading report the North Union, standing, repeated together verses 38 and 39 of the 8th chapter of Romans. Take time to be Holy, was sung, after which they took their seats. The First Union then reported. The president, Miss Beckwith, gave a good report, sick being visited, tracts distributed and the funds of the Union being well sustained. After report a verse of scripture was quoted and a verse of "Who is on the Lord's side?" was sung by members of the Union. The Tabernacle's report was read by Miss Mabel Hall, showing additions to membership and the interest in Union meetings well kept up. The Union sang "Come up to the Help of the Lord." The question box was then introduced and ten minutes were then given to answering questions written to the various committees of the different Unions. The questions (some rather hard thinkers) were answered but the result will not be known until the next meeting of the executive committee. Our Maritime President, Mr. G. A. McDonald, delegate to the convention recently held at St. John, gave us a report stirring and to the point. The meeting closed with singing and prayer.

Submitted,
MINNIE M. HUBLEY,
Cor. Sec'y.

Tremont, N. S.

The members of the Lower Aylesford church met at Meadowvale, on Oct, 29th and completed the work of organizing a B. Y. P. U. with an active membership of thirty. The following officers were elected: President, S. A. Bowlby; vice-pres., Thos. Steele, Asaph Fancy, Mrs. Janetta Banks; treas., Manning Spinney; sec. and cor. sec., E. Florence Bowlby. We have taken up the Sacred Literature Course, with our pastor, Rev. R. E. Gullison as leader and hope to find it very interesting, as well as a great benefit. The interest in the work is very encouraging and we feel to say, Lord may our Union among many others richly partake of thy blessing and win many souls for Thee. Pray for us sister Unions.

E. FLORENCE BOWLBY,
Cor. Sec.

Oct. 31.

Report of the B. Y. P. U.

On Monday evening, Sept. 9th, the B. Y. P. U. of the Leinster St. Baptist church met for reorganization, and to prepare for the winters work. The following officers were elected: Pres., Chas. E. Huestis; Vice-Pres., A. A. Wilson; Sec.-Treas., Lizzie A. Huestis; Cor.-Sec., Carrie M. Sulis. The reports of the different committees show that they have been by no means idle. Many of our young people have joined as active members; and the membership committee report new names enrolled continually. A large number have taken up the C. C. Course, and the meetings, led by our pastor, prove intensely interesting and profitable. A Junior B. Y. P. U. has been formed in connection, and the little ones are much interested in their work. Since starting, Sept. 20th, their membership has increased from 11 to 31. We hope, with God's help, to do good work for Him during the coming winter.

CARRIE M. SULIS, Cor.-Sec.

St. John, Oct. 31, '95.

Minard's Liniment—Once tried always used.

Minard's Family Pills are purely vegetable.

Cherokee Vermifuge kills worms every time.

Minard's Honey Balsam is a sure cure.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson VIII. Nov. 24. Isa. 5: 11-23.

THE WOES OF INTEMPERANCE.

NOTE FROM THE COMMITTEE, giving the reason for placing this lesson on this date. "(N. B.—The London Sunday School Union is endeavoring to secure the observance of the fourth Sunday in November as 'Temperance Sunday' throughout the world).."

GOLDEN TEXT.

"Woe unto them that rise up early in the morning, that they may follow strong drink."—Isa. 5: 11.

EXPLANATORY.

THE LORD'S VINEYARD. In the first part of the chapter the prophet compares the nation of Israel to a vineyard planted by God, "the well beloved," who had loved them with an everlasting love. He did everything possible for them, that they might bring forth the best fruits,—obedience, sincere worship, righteous living, the beauty of holiness, love, joy, peace, and all the fruits of the Spirit, intelligence, noble character, and missionary work among the nations. We placed them in the best country in the world for the purpose. He hedged them round with laws and divine institutions, and with his own loving care defended them from all enemies. He planted in this vineyard the vines of his promises, his word, his commandments, institutions of religion, instruction in holy things. He placed there the winepress, which represents the various advantages conferred on the people to help them to bring forth good fruit and present it to the Lord. Every influence, every institution, the teachings of the prophets, the hymns of David, the worship at the sanctuary, all aided the people to produce and develop the virtues, praise, love, character, benevolence, devotion, courage which the Lord sought from his vineyard.

But the expected fruit was not borne on these vines. "He looked that it should bring forth grapes, and it brought forth wild grapes." Gesenius and others think the plant meant is the monk's-hood or nightshade, which produces berries like the grapes in appearance, but poisonous. If we compare the story in 2 Kings 4: 39-41, also Deuteronomy 32: 32, 33 ("wine of Sodom, grapes of gall, bitter clusters"), this will seem probable. The Arabs call them wolf-grapes.

These are described in the verses that follow, including our lesson. They are "catalogued in a series of woes, fruits all of them of love of money and love of wine." "It is with remarkable persistence that in every civilization the two main passions of the human heart, love of wealth and love of pleasure, the instinct to gather and the instinct to squander, have sought precisely these two forms denounced by Isaiah in which to work their social havoc,—appropriation of the soil and indulgence in strong drink. Every civilized community develops sooner or later its land question and its liquor question."

On account of these sins the Israelites suffered untold woes. They were overwhelmed by enemies. They lost property, and the fruits of prosperity. They were carried away captive. And, worse than all, they failed in goodness, usefulness, and peace.

I. APPLICATION TO US AS A NATION. To the Canadian people, as a people, God has certainly given a wonderful vineyard, marvellously fruitful and marvellously protected. Every advantage has been given us for bringing forth the fruits of righteousness, liberty, and religion.

II. APPLICATION TO THE INDIVIDUAL. God has entrusted to each of us a blessed and marvellously fruitful vineyard, which we are to culture for him. He has planted his new life in us. He has given us our life, our soul. He gives us each a portion of all those things he has committed to the church as a whole. He makes us fruitful by his Word and his Spirit. He gives us every means of grace. He opens wonderful opportunities before us, expects good fruit, and much of it, from such a vineyard.

Two chief dangers, both to our country and to ourselves, are the love of wealth, and the love of pleasure, both of which are intimately connected with the overwhelming scourge of intemperance.

1. COVETOUSNESS leads to the selling of strong drink, to renting buildings for saloons and gambling dens. Nothing but the love of money could induce men to enter upon this degrading business. In his beautiful "Deserted Village," Goldsmith says:—

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

II. THE TYRANNY OF STRONG DRINK.—V. 11. "Woe unto them." Not a wish, but a warning; not vengeance, but a plain statement of fact.

ILLUSTRATIONS. Evangelist warning Christian to flee from the city of Destruction. Christian and faithful setting up a sign board at the entrance to the way to the Castle of Giant Despair, from which they had just escaped, warning travellers not to enter that path. "That rise up early in the morning." The first thing they think of, the first and most urgent business of the day is "More strong drink." "They are already gone into captivity" (v. 13). "That they may follow strong drink." They do not wait for its fumes to tempt them, but seek the tempter. "That continue until night." Drinking is the chief business of the day. It absorbs body and soul; and whosoever drinks intoxicating liquors at all is in danger of coming to that state where drinking is his main business. "Till wine inflame them." It sets him on fire of hell. It kindles every bad passion. It excites him so that he sees nothing as it really is. He is no longer himself. It burns up body and soul.

III. THE ANGELS OF SOCIAL LIFE ARE TRANSFORMED INTO DEMONS.—V. 12. "And the harp, and the viol." The latter word, generally rendered "psaltery," was a stringed instrumnt played with the fingers, perhaps a lyre, perhaps a dulcimer. "Tabret," tambourine or timbrel; "pipe," flute. All the powers of music, and feasting, and social life are joined to enhance the enchanting and attracting power of strong drink. Here lies one of the greatest dangers of intemperance. The music and song intended to elevate the soul and move the nobler emotions is made to be the procuress of vice.

IV. IT DEADENS THE MORAL NATURE.—Vs. 12, 13. 12. "They regard not the work of the Lord." They will not look around them and see what God is doing to save them, nor the punishment he sends upon those who continue in their course. Warnings are on every hand, but they will not notice them. Strong drink is an opiate to the conscience, and blinds the eye to the law of God. 'Nothing kills the conscience like steady drinking to a little excess."

STRONG TESTIMONY. "Lord Shaftesbury, with his unrivalled experience, was right in his conviction that 'it is impossible, absolutely impossible, to do anything permanently or considerably to relieve poverty until we have got rid of the curse of drink'; Lord Beaconsfield said, in the success of our efforts to control it 'is involved the triumph of the social virtues and the character of the great body of the people'; according to Lord Chief Justice Coleridge, we might, but for drink, shut up nine out of every ten jails in England; we could thus, in the opinion of men like Bright and Cobden, make England such a paradise as at present we hardly dream."

13. "My people are gone into captivity." The northern kingdom was carried captive by the Assyrians while Isaiah was preaching to Judah. This was a warning they should take note of. "For lack of knowledge," which they might have possessed. They were wilfully ignorant. "Sin is always irrational. The course of true wisdom is that of piety."

V. IT RUINS HIGH AND LOW.—Vs 13, 15. Not only are the common "multitude dried up with thirst," but "their honourable men are famished." It brings all to temporal and spiritual poverty and famine. 15. "The mean man shall be brought down" far lower than he otherwise would be, and the mighty man," rejoicing in the pride of his strength, "shall be humbled." Like death, intemperance loves a shining mark.

VI. INTEMPERANCE BRINGS GREAT NUMBERS TO DESTRUCTION.—Vs. 14, 16, 17. 14 "Therefore hell," Sheol, the place of the dead, "hath enlarged herself," because so many more perish through intemperance, who would have otherwise continued to live many years. "And opened her mouth," like some monster ravenous to destroy, or as the earth opened in an earthquake to swallow up Dathan and Abiram (Num. 16: 30-32). "And their glory," etc. Every good is ruined by intemperance. This is all the result of God's laws (v. 16), laws made for the purpose of encouraging righteousness.

EXPERT TESTIMONY. It is the continual testimony of physicians that intemperance shortens the life and injures the health. "Alcohol," said Sir Andrew Clark "is a poison, so is strychnine, so is opium; it ranks with all these agents." He said that for at least twenty-five years he had been physician to one of our greatest hospitals, and had to inquire into the habits and health of about ten thousand people a year, and, as a result of his studies, he held that 'health is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which, in nine times out of ten, is injured by alcohol; it can bear it sometimes without obvious injury, but be benefited by it never. Alcohol, even in small doses, will take the bloom off, and injure the perfection and loveliness of health, both mental and moral. If there if any honest man who really wants to get at the truth, I would risk all I possess upon the back of the statement that as certainly as he tries the experiment for a month or six weeks, so certainly will he come to the conclusion that, however pleasant alcohol is for the moment, it is not a helper of work." 'There is a great deal of injury done to health by the habitual use of wines . . . and alcohol in its various shapes," says Sir William Gull, "even in so-called moderate quantities. It leads to the degeneration of tissues, it spoils the health, and it spoils the intellect."

17. "Then shall the lambs feed after their manner," rather "in their pasture"; the city shall become but a rural pasture land. "The waste places of the fat ones," where the few sheep in wide pastures grow fat. "Shall strangers," foreigners.

VII. "IT LEADS TO DEFIANCE OF GOD.—Vs. 18, 19. 18. "That draw iniquity with cords of vanity," such as false reasoning, deceptive excuses. "With a cart rope." So strong is their desire for forbidden things that only the strength of a cart rope can express it. "They are magnets drawing every sort of sin toward themselves; or a vast maelstrom into which all sorts of wickedness are sucked down." They do not wait to be tempted; they seek after temptation. "They laboriously bring guilt upon themselves, as though they were drawing heavy weights towards them by cords and cart ropes. Some suppose the meaning to be that the sinner is, as it were, harnessed to the punishment which he is dragging after him."

19. "Let him (God) make speed." Let God come to punish us if he will; who fears? Expressing utter unbelief in God's threats. They do not believe that the evil threatened will ever come. They are the fools described in Proverbs 1: 24 25. "This figure of sinners jeering at the approach of a calamity, while they actually wear the harness of its carriage, is very striking."

VIII. IT DISTORTS THE PERCEPTION OF RIGHT AND WRONG.—V. 20. "Call evil good." They baptize wickedness with good names. They advocate the cause of strong drink as promoting temperance and liberty. They do not say, "spirit of wine, thy name is devil," but thy name is joy, pleasure, prosperity, life. People will sell liquor, and let their buildings for saloons, and yet not seem conscious of sin.

ILLUSTRATION. "And many give the name 'smartness' to cheating, or the name 'liberality' to loose views of morals and religion, and claim credit accordingly when they really deserve censure. Among the Buddhists it is forbidden to eat meat, but fish diet is allowed, and the whale is by accomodation included in the family of fish. According to the Japan Evangelist, the Buddhists of Japan who are fond of game call venison 'mountain whale'; and in this way the meat of all game comes under the name of fish for those who would eat it with a clear conscience."

IX. IT LEADS TO SELF-CONCEIT.—V. 21. "Wise in their own eyes." Wine makes people self-confident. The drunkard is often the last person to know how much he is under the power of liquor. He thinks he is safe when all his friends know that he is on the brink of a precipice.

X. IT LEADS TO EXCESS.—V. 22. "Mighty to drink wine." The habit grows by indulgence. They can do great things in drinking. They are heroes of the wine cup! But the cup is mightier than they.

XI. IT LEADS TO THE PERVERSION OF JUSTICE.—V. 23. "Which justify the wicked for reward." Who for the sake of votes, or money, or influence, give wrong judgments in court, help the wicked to escape justice, make bad laws. "Take away the righteousness," etc. Deprive men of their just rights for the sake of bribes.

ILLUSTRATION. A card put up in some of our horse-cars, among the advertisements, reads thus: "A saloon can no more be run without using up boys than a flouring-mill without wheat, or a sawmill without logs. The only question is, Whose boys? yours or mine? our boys or our neighbor's?"

An Important Office

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

I was cured of a severe cold by MINARD'S LINIMENT.
Oxford, N. S. R. F. HEWSON.

I was cured of a terrible sprain by MINARD'S LINIMENT.
FRED COULSON,
Yarmouth, N. S. Y. A. A. C.

I was cured of Black Erysipelas by MINARD'S LINIMENT.
Inglesville. J. W. RUGGLES.

Maritime Baptist Headquarters
—FOR—
B. Y. P. U. Literature
Baptist Book Room,
120 GRANVILLE STREET,
HALIFAX, N. S.
ORDER AT ONCE
—and begin the—
C. C. C. Studies,

The Baptist Union, $1.50. (Clubs of 5 or more, $1 a year.)	
Life of Jesus, by Rev. O. C. S. Wallace	$ 60
The Dawn of Christianity, by Rev. H. C. Vedder	90
Short History of the Baptists, by Rev. H. C. Vedder	60
	PER 100.
Constitution of Local Unions	$ 50
" Ass'ns and Districts	25
" State or Provinc'l	25
Invitation Cards	50
Pledge Cards	50
Topic Card: A, 6 mos.	1 00
" C, 3 mos., including Daily Readings	1 00
Junior Local Constitutions	25
" Topic Cards	1 00
" Pledge Cards	50
Annual Proceedings of International Convention, each	50
Bible Readers' Circle Cards	50

Badges, Scarf Pins, each 75 cents.

Peloubet's Notes for 1895 will soon be gone. We have a few copies. Who wants a copy mailed for $1.

Just Out—A brief History of the Colored Baptists of Nova Scotia, 1832-1895, by P. E. McKerrow. Paper edition 40cts; cloth 75cts.

SPECIAL DEPARTMENT.

This contains Music for Christmas, Easter, Bible Day, Children's Day, Missionary, Temperance, Funerals, Male Quartets, Ladies Choruses, solos, Duets, Quartets, Anthems for Choir and Conventions, songs for Primary and Junior, and all Young People's Services, also Processional and Responsive Services.

One sample copy mailed to Superintendents and Choristers, for examination on receipt of 35 cents in postage stamps. Address

Geo. A. McDonald,
Sec.-Treas. Baptist Book Room,
120 Granville St., Halifax, N. S.

WANTED 5000 MORE BOOK AGENTS
men and women, for the fastest selling book of the times
DARKNESS & DAYLIGHT IN NEW YORK
or, 365 new illustrations from dark night pictures. Introduction By Rev. Lyman Abbott.
A Christian woman's thrilling story of years of rescue work "In the Name," alive with intense interest, touching pathos, humor and story. Most splendidly illustrated. 6000 thousand in press. Bishops, Ministers, etc., say "God speed it." Eminent women endorse it. It sells at sight, and pays Agents from $50 to $100 a month. GIVEN Very Freights to all points. Give Credit, Extra Terms, Premium Copies, and Free Outfit. We also pay all duties for our Canadian agents. Write for terms and specimen engravings to
HARTFORD PUBLISHING CO., Hartford, Conn.

The pleasant and beneficial effects of McLean's Vegetable Worm Syrup Make it the best Worm Remedy for children.

Dyspepsia, stoppage of water and bowels, fever, worms, rough hair cured by the GRANGER CONDITION POWDER

Mrs. May Johnson.

Ayer's Pills

"I would like to add my testimony to that of others who have used Ayer's Pills, and to say that I have taken them for many years, and always derived the best results from their use.

For Stomach

and liver troubles, and for the cure of headaches caused by these derangements, Ayer's Pills cannot be equaled. When my friends ask me what is the best remedy for disorders of the stomach,

Liver, or Bowels,

my invariable answer is, Ayer's Pills. Taken in season they will break up a cold, prevent la grippe, check fever, and regulate the digestive organs. They are easy to take, and

Are the best

all-round family medicine I have ever known."—MRS. MAY JOHNSON, 305 Rider Ave., New York City.

AYER'S PILLS
Highest Awards at World's Fair.
Ayer's Sarsaparilla for the blood.

COUGHS, CROUP,
CONGESTION,
Readily Cured by the use of
Baird's
Balsam of
Horehound

Take nothing new or old, said to be just as good, but get the old established BAIRD'S BALSAM. At all dealers.

EDUCATIONAL.

THE REASON WHY

Our increase of business from July 1st to date, compared with corresponding period of 1894, was 80 per cent.; for October alone it was 89 per cent.; while so far in November it is over 100 per cent.
Causes of Increase: Superiority of our course of instruction, devotion to student's interests, and consequent successes of our graduates.
Our catalogue tells more about it. Send for a copy to
S. KERR & SON,
St. John Business College,
Oddfellows' Hall, - - St. John, N. B

WHISTON & FRAZEE'S
COMMERCIAL COLLEGE
Is second to none in the Dominion
BECAUSE—
It has a staff of trained and experienced teachers.
It is thoroughly equipped in every department.
The course is practical and up to date.
Students can enter without Examination at any time.
Send for catalogue to
S. E. WHISTON, Principal.
95 Barrington St., Halifax, N.S.

Acadia Seminary!
A First-class School for Young Women.
BEAUTIFULLY SITUATED
—AND—
THOROUGHLY EQUIPPED
with a view to the health, comfort and happiness of the students.
The LITERARY DEPARTMENT is especially strong. The recently revised Curriculum qualifies students for the Provincial Examinations and the graduates for advanced standing in any Arts College open to women.
Courses of Instruction in Vocal, Piano, and Violin Music, and in Drawing and Painting, Elocution, Physical Culture, Shorthand and Typewriting are also provided.
The Fall Term opens SEPT. 4th.
For Calendar giving full information apply to
A. COHOON,
Sec'y Ex. Com.
Wolfville, N. S., June 26, '95. 28 7mo

Horton Academy!
WOLFVILLE, N. S.
The Autumn Term Opens September 4th, 1895.
The Course of Study is framed in conformity with the best ideals of Modern Education and is especially adapted to meet the requirements of the following classes of students:
1. Those preparing for College Matriculation.
2. Those wishing to qualify for the various grades of Provincial Certificate.
3. Those who require a Practical Education, that is to say, who intend entering upon Commercial, Mechanical or Agricultural life.
Provision is made for the study of Shorthand and Typewriting.
It is the only Academy in Eastern Canada that has a fully equipped Manual Training Department, and its students can attend the Nova Scotia School of Horticulture which is free to all.
For Calendar, giving further information apply to
L. S. DAKIN,
Principal.
28 7mo