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.

Bible Readers Course.

[Copy Right by the B. Y. P. U. of America.]

Monday, Sept. 2.—"Be thou faithful unto death." (vs 10), Rev. 2:1-11. Read Matt. 24:13; Mark 13:13.

Tuesday, Sept. 3.—"Your proportionate dues," (vs. 23). Rev. 2:12-29 Read Rom. 14:12; 2 Cor. 5:10

Wednesday, Sept. 4.—"Hold fast what you have," (vs 11), Rev. 3. Read Rev. 2:25; 2 Tim. 3:14-15.

Thursday, Sept. 5.—"Holy, holy, holy, is the Lord God, the Almighty," (vs. 8), Rev. 4 Read Isa. 6:3; Ps. 111:9.

Friday, Sept. 6.—"Behold the Lion that is of the tribe of Judah," (vs. 5), Rev. 5. Read Gen. 49:9-10; Heb. 7:14.

Saturday, Sept 7.—"The great day of His wrath," (vs. 17), Rev. 6. Read Zeph. 1:14; Rev. 16:14.

Prayer Meeting Topics for Sept. 8.

B. Y. P. U. Topic, Sept. 8.—"Temperance, our Wasted Resources," Isa. 55:2.

C. E. Topic, Sept. 8.—"Teachings of Caleb's Life," Num. 13:30-33; 14:20-24; Josh. 14:14.

The Maritime Union.

Another of the annual meetings of the Maritime Union is now of the past. As we write most of the delegates are on the way home, carrying, we hope, with them pleasing remembrances of the meetings in the Germain St. church. We hope these delegates will give full reports of the sessions to their respective societies. Some things they will not be able to report. They will tell of the sweet songs that were so heartily sung at the large meeting on Friday night, accompanied with organ and orchestra—of the sweet seasons at the morning prayer meetings, of the earnest and eloquent addresses that showed such careful preparation and heart belief in this work of our Baptist young people, of the blessed consecration service on Tuesday evening—these things may be spoken of but to no one has been given the tongue to tell what those present experienced. Long will our memories linger with gladness on these experiences our pen can not write, our lips cannot give utterance to.

The importance of this meeting of young christians has not yet been realized. We think the members of the Convention proper have not yet considered as they should what it means to have these warm-hearted young men and women at the Convention. We trust those who make arrangements for the Convention meetings of the next year will see to it that on the programme of meetings specially for the public, the "Max. Union" delegates shall be well represented.

The newly elected officers for the year '95-'96 will immediately set themselves to the work that is theirs and we may expect to hear quite often from them in our columns. Plans of work for the year will be announced, and we hope that every Union will seek to make the most possible of the advantages theirs through the study and work to which their attention will be directed.

The Editorial Secretary was not present when he was re-elected for work in connection with our column in the MESSENGER AND VISITOR, and takes this opportunity of thanking the "Maritime Union" for the honor conferred and as well for the vote of thanks which he has learned was given for his past services. He hopes with the united aid of the Unions to make more of the opportunity ours in having a column in our denominational organ given to the interests of our special work as a Union.

Notes, Etc., by the Secretary.

The first business meeting of the Union was held on Saturday morning. President McDonald took the chair at 9 o'clock, and after announcing a stirring hymn, which was heartily sung by the delegates, gave an oral report in which he touched upon the important features of the work of the year. Special prayer was offered for associate members of local societies.

The secretary's report showed that 89 societies are embraced in the Maritime Union. Of these 27 had been organized during the year; 48 only, had reported statistics by reply card sent them; eight reported contributions to the Founding Fund; 46 had paid annual fee; 27 societies were reported as having pursued to some extent the C. C. Course. According to the reports, 118 had taken the B. R. C.; 310 the C. M. C., and 513 the S. L. C.

The following Unions reported junior societies: Hantsport with a membership of 20, leader, Leila Riley; Prince St., Truro 56 members, leaders, Com. of four; Carleton, 56 members, leader, Mrs. J. W. Peters; Temple Yarmouth, 16 members, leader, Laura Kinney; Port Medway, 32 members, leader, Mrs. A. A. Freeman; 1st Cornwallis, 53 members, leader, Mrs. C. H. Martell; Immanuel, Truro, nonstatistics; St. Stephen, leaders, Edna Webber and Etta DeWolfe; St. Martins, leaders, Mrs. Vaughn and Mrs. Founds. God bless these leaders and multiply the members of those who will undertake this most important part of the Union work. The executive will supply organization literature free on application to the president, Geo. A. McDonald, Baptist Book Room, Halifax.

Rev. A. T. Dykeman presented an address, subject, "Hints on organization." He showed that there could be no effective work done without organization, and pointed out in a practical manner how it could be accomplished. We hope to give the readers of this column the pleasure of reading for themselves this interesting address.

Beautiful badges, prepared by the ladies of the North Halifax Union and others, adorned the delegates for the first time this year. They were voted an unqualified success. A hearty vote of thanks was tendered to the ladies whose skill and labor in this respect added so much to the interest of the session.

The officers for the ensuing year are as follows:—President, Geo. A. McDonald, Halifax; 1st vice-pres., J. K. Ross, Canso; Editorial secretary, Rev. G. O. Gates, St. John; executive committee, C. L. Martin, B. A. Starratt, John Burgoyne, Rev. C. W. Corey. Transportation leaders—Rev. J. H. McDonald, Blair Lusby. County Secretaries for Nova Scotia—Kings, Dr. H. M. Shaw, Berwick; Annapolis, Rev. G. J. C. White, Annapolis; Digby, Edward Wescott, Waterford; Yarmouth, Burton Cain, Yarmouth; Shelburne and Queens, Austin Bill, Lockeport; Lunenburg, Rev. H. S. Shaw, Mahone Bay; Halifax, Minnie Hubley, Halifax; Guysboro' and Antigonish, Howard Rice, Canso; Pictou, Rev. G. P. Raymond, New Glasgow; Colchester, I. B. Fulton; Cumberland, W. E. Harding, Amherst; Hants, Miss Blanche McLatchy; C. B. Island, Wm. Daley, North Sydney. For P. E. I.—Kings, Rev. A. C. Shaw, East Point; Queens, John Garden, Charlottetown; Prince, Miss Ina Hooper, Summerside. For New Brunswick — Restigouche, Gloucester, Kent and Northumberland, H. H. Brag, Campbellton; Westmorland, H. G. Colpitts, Moncton; Albert, Miss Annie Peck, Hopewell Hill; St. John, Miss Annie Fritz, St. John; Charlotte, Rev. I. R. Skinner, Oak Bay; Sunbury, Kings, Queens, Mrs. W. E. McIntyre, Chipman; York, Carleton, Victoria, Madawaska, F. A. Good, Woodstock.

Minard's Honey Balsam, once tried always used.

Thine, with each day begun,
Thine, with each set of sun,
Thine, till my work is done.
—*Anna Warner.*

There is, there can be, no distress so great, no emergency so sudden, no enemies so strong, as to defeat or mar the plans of our strong One.—J. C. Vrndeventer.

They will be like great exceptional banquets and extraordinary feasts of grace. The daily bread of spiritual life, the ordinary feeding of the soul on God, which really makes its sustenance, will be in the perpetual doing of the works of life for Him. The real sitting down to be fed will be mysteriously identical with the most eager and energetic standing on the feet to do His will.—*Phillips Brooks.*

WITHOUT GOD.—Such is he who is unsaved. He has a God, but not as a personal possession. God is outside of him, not inside. This makes the greatest possible difference. A man without God in his heart and life is like a man attempting to do a large business without any true spiritual capital. They have a stock of morals, but God is not in it. They have certain religious forms, but God is not in them. And even their morals they borrowed from Christianity. They are the poorest of all people, the subjects of deep pity.—*Zion's Herald.*

THE PASTOR'S WIFE.

An Interesting Interview With Mrs. —Rev — F. B. Stratton.

Threatened With Paralysis—Weak, Emaciated and Unable to Stand Fatigue—Pink Pills Restore Her Health.

From the Napanee Beaver.

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the Beaver was sent to interview her. In reply to the reporter's question Mrs. Stratton said that she had been greatly benefitted by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefitted. Mrs. Stratton said that before moving to Shelby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seldom seen at that age.

In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said, "Look at her, look at her, doesn't she show it," and the reporter could not but admit the truth of the statement.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for $2 50. There are numerous imitations and substitutes against which the public is cautioned.—Advertisement.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson XI. Sep. 15. Joshua 20: 1-9.

THE CITIES OF REFUGE.

GOLDEN TEXT.

"Who have fled for refuge to lay hold upon the hope set before us."—Heb. 6:18.

THE SECTION includes only the lesson, with a consideration of its setting in the midst of the allotment of Canaan among the tribes. Also Numbers 35: 11-34 and Deuteronomy 19:2-13.

EXPLANATORY.

THE AVENGER OF BLOOD.—There are some crimes that must be removed if a nation would exist and prosper. Such are treason, which strikes at the life of the nation, and murder, which strikes at the existence of the family as well as of the individual. From the earliest times these crimes have been punished most severely, and ought to be. When there was no strong general government, but small tribes with no authority over them to appeal to, these tribes, or the relatives of the murdered person, were compelled themselves to punish the murderer, who was naturally, in most cases, the member of another tribe. There was no one else to do it. Hence, in very early ages, there grew up the custom of blood avenging. "Prior to the Mosaic age, it was required of the nearest of kin, as a matter of duty, to avenge the death of a slain relative. He was called the *Goel* or *Avenger*, and together with his office inherited the property of the deceased. Sometimes a whole family took upon them this duty (2 Sam. 14:7). Among the Arab tribes of the present day 'any bloodshed whatever, whether wilful or accidental, led the homicide open to the *duleous* revenge of the relatives and family of the slain person, who again in their turn were then similarly watched and hunted by the opposite party, until a family war or extermination had legally settled itself from generation to generation, without the least prospect of a peaceful termination.'"

THE DANGER of this plan of punishing crime was that justice would give place to revenge, and a series of mutual retaliations would end in increasing murders instead of preventing them. To avoid this danger the plan of cities of refuge was instituted; while at the same time the sacredness of human life was upheld in the highest degree.

THE CITIES OF REFUGE.—Vs. 1, 2, 7, 8. 2. "Appoint out for you cities of refuge." In circumstances like these it was absolutely necessary that there should be places where the refugee, falsely accused, should have the right of asylum, and where he would be safe from all pursuers. "Among the ancient heathen this *jus asyli*, or right of shelter and impunity, was enjoyed by certain places reputed sacred, such as groves, temples, and altars." These were so carefully guarded that not even a bird could be molested in these sacred precincts. A man has been reported to have been slain for killing a bird in a place of refuge. "Whereof I spake unto you by the hand (the agency) of Moses." See Numbers 35: 9-34; Deuteronomy 19:1-3.

THE EVIL CONSEQUENCES AVOIDED The evil consequences which might follow from the right of asylum were avoided by the plan of the cities of refuge, (1) because the cities of refuge did not shelter a wilful murderer, but the authorities, after a fair trial, were to deliver him up (Deut. 19:11-13). The surer the punishment, the fewer the criminals. (2) Because no money, as among Bedouins and Arabs, and as allowed by the Romans, could buy off the wilful murderer (Num. 35:31-32). Thus the Jewish law showed a just regard for human life and put the poor on the same footing as the rich. No pity, no money could shelter the murderer; so only "would it be well with them." So only will it be with us.

THE CITIES CHOSEN. There were six cities appointed for this purpose, three on either side of the Jordan, almost equally remote from each other. (*a*) On the west—1 "Kedesh," in Naphtali; 2 "Shechem," in Mount Ephraim; 3. "Hebron, in Judah. (*b*) On the east—1. "Golan," in Bashan; 2. "Ramoth-Gilead," in Gad; 3. "Bezer," in Reuben. It requires only to look at the map to see how wisely these spots were marked out, so as to make a city of refuge easy of access from all parts of the land. They were chosen, it will be observed, out of the priestly and Levitical cities, as likely to be inhabited by the most intelligent part of the community.

"Kedesh" (holy) was the most northerly in the tribe of Naphtali. Its modern name is *Kades*. It is ten miles north of Safed, and four to the northwest of the upper part of the Sea of Merom. *Mount*, mountainous or hilly region.

"Bezer." The most southerly of the cities of refuge east of the Jordon, twelve miles northeast of Heshbon. "In the wilderness." A wild, uncultivated, but not uninhabited region. "Ramoth in Gilead" (heights of Gilead). One of the great fortress's east of the Jordan, twenty-five miles from the river, and thirteen miles south of the Jabbok, in the tribe of Gad. "Gilead." The mountainous region east of the Jordan, extending some sixty miles from the Dead Sea to the Sea of Galilee. Bounded on the east by the Arabian plateau, and on the west by the Jordan. "Golan" was the most northerly city chosen on the east of the Jordan. Its very site is now unknown, though once a place of great power and influence, which gave its name to a province *Gaulanitis*, east of Galilee. "Bashan." It extended from Gilead to Hermon, and from the Jordan valley to Salchah.

ADAPTATION TO THEIR PURPOSE. (1) They were so situated, three on each side of the Jordan, as to present the easiest access from all parts of the country. (2) Roads were to be built to all these cities (Deut. 19:3), and, according to the Jewish Rabbins, the roads leading to the cities of refuge were to be kept in good repair. The legislator took means to make the condition of the manslayer less happy than it was before the act or the mischance, lest entire impunity might lead to the neglect of necessary precaution and care. (3) Here the murderer was safe till he could have a fair trial, before impartial judges, and with at least two witnesses.

FOR WHOM PREPARED.—V. 3. "The slayer that killeth any person unawares. In accordance with these regulations a wide distinction was made between the man who committed wilful murder and one who slew another by mistake, in ignorance, and unintentionally. (*a*) In the former case the guilty criminal met with no compassion from the Mosaic Code. He was regarded as accursed. The horns of the altar were to be no refuge for him. He was to be dragged from them by force to suffer his doom, nor could rank or wealth exempt him from it (Num. 35:31-32). (*b*) In the latter case, where life had been taken unawares, a more merciful system of legislation intervened.

HOW MANAGED.—Vs. 4-6, 9.

FIRST. The one who had killed another must flee to a city of refuge. In no other place was he safe. If he refused to go, the blood was on his own head.

SECOND. The preliminary examination. 4. 'Shall stand at the entering of the gate of the city," *i. e.*, not outside of the gate of the city, but in the forum, or public place of judgment (compare Ruth 4:1-2). The gate was surmounted by an arch or by beams which upheld the massive wall above. The gateway was thus sheltered from sun and storm. It was a convenient place for the sessions of the judges, and was habitually used by them. Its publicity also tended to prevent abuses of their authority. The gateway of the city of refuge was probably always attended night and day by men whose duty it was to receive and take charge of fugitives. "Shall declare his cause in the ears of the elders," *i. e.*, as soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry, and receive him provisionally into the city, if there should appear good *prima facie* cause for so doing. This trial was like that before our police judges or our grand jury.

THIRD If this examination was favorable he was received into the city, and the authorities assigned "him a place, that he may dwell among them," till his accusers came, and he could have a formal trial.

FOURTH. The regular trial. 6. "Until he stand." The judges and elders of the people, in trying civil and criminal causes, always sat; the person who came for judgment, or who was tried, always stood. "Before the congregation." The rulers and representatives of the city, who are frequently spoken of as if they were the body of the people (compare Josh. 24:1 and 24:2 19, 21).

FIFTH. The trial was fair. A strong bar against the license of private revenge was placed by the provision which required the concurrence of at least two witnesses in any capital question (Num. 35:19-30; Deut. 17:6-12; 19:12-17). Witnesses were restrained from falsehood by the just requirement that they should be punished, if guilty of perjury, by the same punishment which would have fallen, had their testimony proved acceptable, upon the person against whom they testified (Deut. 19:16-21). This requirement was probably operative only in those cases where the avenge of blood did not become the executioner.

SIXTH. If the fugitive was found guilty of wilful murder, he was delivered up to the executioner. These cities were to be no hotbeds of crime.

SEVENTH. If he was exonerated from wilful murder, he was safe but only so long as he remained within the city and its suburbs of one thousand cubits beyond the walls (Num. 35:26-28). He must remain here, away from his home and business, till the death of the high priest. This seeming hardship was necessary and just, because there is usually some fault of passion or carelessness in even accidental murders, and this great inconvenience would tend to carefulness and safety. "Until the death of the high priest." There ought to be some limit to this exile, and this change of administration would be certainly as good as any.

CHRIST THE TRUE CITY OF REFUGE.

FIRST. THE AVENGER. Conscience, the law of God in the soul, is an avenger. "Where is there a power to be found comparable to that of an accusing conscience, which, with its condemning voice, fills even heroes with dismay, who otherwise would not have trembled before thousands?" "Who is the avenger? Law. What law? Criminal law, sanitary law, social law, natural law. . . Wherever want stares, and vice reigns, and rage rot, there the avenger takes his stand. Delay him not. He is the messenger of Christ. The very nature of things is God's avenger."

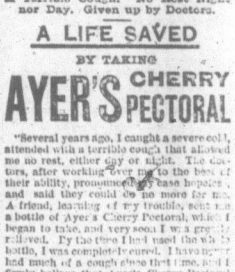
Prof. G. Stanley Hall, President of Clark University, in a lecture just delivered on Science and Religion, said that science was emphasing the scripture doctrine of sin; and that seventy-two per cent. of the cases of melancholia could be traced directly to sin. The avenger is a necessity for the cure of sin,—for leading men to repentance from a realizing sense of the awful nature of sin; and for urging them to go to the only possible refuge from both sin and its punishment. God's justice is like the Goel as understood by Dr. Trumbull, not seeking revenge, but equity.

SECOND. CHRIST IS THE CITY OF REFUGE. It is not the church, it is not the altar; it is Christ himself who is the one and only sacrifice for sin, and therefore the one and only hiding place to which the sinner can repair. In no place, person, or thing.—In no buildings, sacrifices, or rites,—is there any refuge for the guilty, save the atonement of the cross; but there such a refuge is provided as will meet the case of sinners of every class, not excepting the wilful murderer himself. That city of refuge shall shelter you; and in the heart of Jesus, triumphant, blessed, secure, you will sing the righteousness and the blood of Christ, who shelters sinners from the wrath to come.

THIRD. Christ is made as easy of access as possible. He is everywhere present. The conditions of salvation are as simple and easy as it is possible to make them. Sabbaths, churches, meetings, invitations from Christians bring Christ as near as possible to every soul.

FOURTH. God has done all he can to aid and draw men to Jesus. Now, beloved, says Spurgeon, I think this is a picture of the road to Christ Jesus. (See above, in No. 2, under *facts about* the cities of refuge). It is no roundabout road of the law; it is no obeying this, that, and the other; it is a straight road: "Believe and live." It is a road so hard that no self-righteous man can ever tread it; but it is a road so easy that every sinner who knows himself to be a sinner might by it find his way to Christ and heaven. And, lest they should be mistaken, God has sent me and my brethren in the ministry to be like hand posts in the way, to point poor sinners to Jesus; and we desire ever to have on our lips the cry, "*Refuge*, refuge, refuge." Sinner, that is the way; walk therein, and be thou saved.

FIFTH. And once in *this* city of refuge, the refugee must never leave it, but must make it his abiding home. Four our High Priest never dies. He died unto sin once; but he now lives unto God forever. All, then, who repair to him must dwell in him continually; and, indeed, if they are right minded, they will have no desire to forsake him for a moment.



W. H. Ward.

Almost a Hopeless Case.

A Terrible Cough. No Rest Night nor Day. Given up by Doctors.

A LIFE SAVED BY TAKING AYER'S CHERRY PECTORAL

"Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors, after working over me to the best of their ability, pronounced my case hopeless, and said they could do no more for me. A friend, learning of my trouble, sent me a bottle of Ayer's Cherry Pectoral, which I began to take, and very soon I was greatly relieved. By the time I had used the whole bottle, I was completely cured. I have never had much of a cough since that time, and I firmly believe that Ayer's Cherry Pectoral saved my life."—W. H. Ward, 9 Quincy Ave., Lowell, Mass.

Ayer's Cherry Pectoral
HIGHEST AWARDS AT WORLD'S FAIR.
Ayer's Pills the Best Family Physic.

Baptist Book Room,

120 GRANVILLE STREET,

HALIFAX, N. S.

Aug. 1895 Aug.

Read This:

Every $10 order gets one free.

A handsome Photographic Interior View of our Book Room given away.

Superintendents who have received the picture are delighted.

ORDER AT ONCE.

15 per cent. reduction off all Teachers Bibles this month.

SUNDAY SCHOOL LIBRARIES

[All Duty Paid].

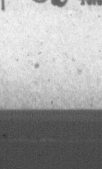
Granite Library, 80 vol.	$35.00
Primary class, 50 vol.,	8 50
Pansy, No. 1, 30 vol.,	7.50
" " 2, 20 vol.,	5 00
" " 3, 12 vol.,	3.00
" " 4, 12 vol.,	3.00
Biography Library, 25 vol.,	10 00

We are prepared to supply large Library or small.

Come and see.

Send to Baptist Book Room for New Song Book, 1 to 6, Sankey songs. $1.10 mailed.

Geo. A. McDonald,
Sec.-Treas. Baptist Book Room.



DEAFNESS . . . and Head-Noises Cured by our new improved Ear Drums. Have helped more to good hearing than all other devices combined. Safe, comfortable, invisible, and can be removed or inserted without danger. Write for Pamphlet.
SICKLE'S EAR DRUM CO.
Toronto, Ont. Mention this Paper.

EDUCATIONAL.

NOW is the TIME to ENTER!

Send for our New Catalogue containing

REVISED TERMS, &c.

S. KERR & SON,
St. John Business College,
Oddfellows Hall, - - St. John, N. B

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,
Secy Ex. Com.

Wolfville, N. S., June 26, '95. 28 7mo

Acadia College!

The next Session will open

Wednesday, Oct 2nd

Matriculation Examinations will be held on

Tuesday, Oct. 1st,

IN THE LIBRARY, 9-12 A. M.

Applications may be addressed to

A. W. SAWYER,
President.

Wolfville, N. S., June 26, 1895. 28 4mo

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. OAKES,
Principal.

28 7mo

WHISTON & FRAZEE'S
COMMERCIAL COLLEGE

OPENED January 2nd, 1895, with the finest staff of trained Teachers in the Dominion.

Subjects Taught:—Book keeping, Writing, Arithmetic, Letter Writing, the Ben Pitman system of Shorthand taught by Miss McColough, the Sloan Duployan by Mr. Frazee, and the Perskin by Miss Oakes, Typewriting on all the standard machines, office work, etc.

Send for catalogue to

S. E. WHISTON, Principal.
95 Barrington St., Halifax, N.S.

CANADA'S
International EXHIBITION!
Sept. 24th to Oct. 4th, '95

The Exhibition Association of the

City and County of St. John,

N. B., will open their Fair on their largely extended

FAIR GROUNDS

South of Sheffield Street, on September 24th, 1895.

New Buildings are in course of construction for the accommodation of Live Stock and the exhibition of Farm and Dairy Products.

Our exhibits will include Live Stock, Agricultural and Horticultural Products, Machinery and Manufactures, Fine Arts, etc., etc.

Cash Prizes are offered in the Live Stock, Agricultural and Horticultural Departments.

Special Fares will be arranged with Railways and Steamers for Freight and Passengers.

Intending Exhibitors should apply at once for Forms of Entry.

Applications or letters of inquiry should be addressed to

CHAS. A. EVERETT,
Managing Director.

July 1, 27tf

The Office of the "Messenger and Visitor" is now at No. 5 Paradise Building: Entrance No. [illegible] Prince William Street.