Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson XII. March 22. Luke 12: 37-48.

FAITHFUL AND UNFAITHFUL SERVANTS.

Read the Chapter Luke 12: 1-59. Commit Verses 37, 38.

GOLDEN TEXT.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5: 18.

EXPLANATORY.

I. THE NEED OF THE HOUR.—We can best understand this warning of Jesus when we consider the circumstances of the disciples, which demanded continual watching, as we learn them from our Lord himself.

II. THE DUTY OF THE HOUR.—TO WATCH.—Vs. 37-39, 37. "Shall find watching." The word "watching" expresses not a mere act, but a state of wakefulness and watching. What the Saviour enjoins is not curiosity straining to be the first to see the returning master, but the wakefulness and diligence that overlooks no duty, indulges no indolence. We watch by serving the Lord as faithfully as if he were ever looking upon us. We watch by being on our guard against every temptation and danger. Watchfulness is the opposite of careless security; it is a state of readiness.

AGAINST WHAT TO WATCH. We are to watch against temptations from within and without; against pervading iniquities which fill the air with moral malaria, or chill the piety of even the church; against failure in duty; against the loss of the warmth of first love; against the day of death and of judgment, so as to be prepared for them when they come.

FOR WHAT TO WATCH. We are also to watch for the coming of the Lord; watch for it with hope and joy, watch for the signs of his special presence and power, watch for openings to serve him by helping his poor children, watch for opportunities of comforting the sad, upholding the weak, reclaiming the erring, teaching the ignorant, leading men to Jesus, abiding his cause. "Make them to sit down to meat." "The figure used to express the high blessedness of those found watching, that the Lord will gird himself and wait upon them, is a very surprising one, and must betoken an honor and blessedness beyond all thought." They shall be his guests "at the marriage feast of the Lamb," shall be welcomed and served by the Lord himself, shall join with the highest in "the feast of reason and the flow of soul." The best of companionship under the most delightful circumstances shall be theirs.

38. "Second or third watch." Always watching, whether it be early or late. "The watch was a military division of the night, covering the hours occupied by each of the four relays of guards stationed from 6 P. M. to 6 A. M."

A REASON FOR WATCHING. 39 "If the goodman," the master or head, "of the house, had known what hour." A robber always tries to come unexpectedly. When a house has not been robbed for a long time men are apt to relax their vigilance.

40. "He son of man cometh in an hour when ye think not." Not only his final coming, but all his comings are sudden, at unexpected times, and in unexpected ways. There is only one way to be safe against temptation, only one way to be ready to enter open doors of usefulness, or new work, to be prepared for death and the judgment, and that is to be always on guard, always watching, always ready. If we are unprepared the opportunities pass us forever.

ILLUSTRATION. There is a story of a man who knew that among the pebbles on the seashore was one gem of great value. He began to throw them one by one into the water, and continued throwing for a long time without finding the precious stone, till he became so careless that when he did pick up the jewel he threw it away with the others.

III. THE FAITHFUL WATCHER AND HIS REWARD.—Vs. 41-44. 41. "Peter said." Peter recognized that the apostles were referred to, and would of course reap the great reward promised, but how about other people? Was there room for them?

42. "The Lord said." He now implies by a parable what he at another time directly said (Mark 13: 37), "What I say unto you I say unto all, Watch." "Who then is that faithful and wise steward." "That faithful steward and wise man," wise not only in his stewardship, but as a man. "Our Lord here puts honor upon those who serve him, by comparing them not to menial or ordinary slaves, but to the intelligent, faithful, and trusted head slave of the household, like Joseph in Potiphar's house." "Shall make ruler over his household": while he himself went abroad. This power was conferred on account of previous faithfulness and ability,—referring to the apostles, to ministers, who are over the household of God, and in their sphere to all Christians. "Whoever, by reason of genius, position, or wealth, has influence or control over others is in so far placed over them, and is accountable to his Lord for the administration of his trust." "To give . . . meat (food) in due season"; according to the duty of stewards of a large estate. So ministers are to break the bread the life to those under their charge, giving to each one his portion. "Here the 'wisdom' of the pastor comes in as distinguished from his faithfulness." Talent, wealth, power are never given to men for themselves alone, but that they may minister to others.

43. "Blessed." He possesses all the beatitudes. "Shall find so doing." We see by this illustration of Christ what he means by watching; not gazing up into the heaven for signs, but faithful performance of duty, as if God himself were ever present, with hope and joy in the thought of his coming. In many cases watching is joined with prayer, because he that means to watch will seek all the helps possible, especially the guardianship of God.

44. "Will make him ruler (or 'set him') over all that he hath," over all his property of every kind, and not simply over his body of domestics. (Compare 25: 21; Luke 19: 17, 26)

"That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which the more each has, the more there is for all." So each saint owns all God's possessions, even now (1 Cor. 3: 21, 22).

IV. THE UNFAITHFUL SERVANT AND HIS FATE.—Vs. 45-48. 45. "Say in his heart," because he would be ashamed to say it openly; it would shock him. "My lord delayeth his coming," so that the time of reckoning is far away; nor will he ever know of the evil doings of his servant, and the servant will have time to put all in order again. "Beat the menservants," like a petty tyrant over those who are faithful, and because they are faithful. "Eat and drink, and be drunken." "The two forms of sin most common to those in high places are oppression and selfindulgence." Tyranny over others go hand in hand with laxity toward ourselves. Persecution of others implies a wrong in us. "The great historical contrast between the Inquisition and indulgences will easily occur to the reader."

46. "Come . . . when he looked not for him." The Lord knows all that is being done, and the right time will come suddenly, not only in his great second coming, but in all forms of his coming. The Episcopal liturgy contains a prayer for deliverance "from sudden death"; but it is explained as meaning "death for which we are unprepared." "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5: 2; see also 2 Pet. 3: 10). The comings of the Lord are ever unexpected to us,—his coming at death, his coming to judge the world, his coming in the cries of our lives, his coming with opportunities and open doors, his coming with the power of the Holy Spirit. "Cut him in" sunder," a form of capital punishment. His career will be ended. "Appoint him his portion with the unbelievers," the unfaithful to their trusts. Matthew says, with the hypocrites. For such an unfaithful servant is a hypocrite, for he would never have held the position had he not professed to be faithful. "An eye servant" is necessarily a hypocrite. Each person must go to his own place where he belongs. And "weeping and gnashing of teeth," is the portion of the unfaithful and the hypocrite. Many an unfaithful man knows what hell is long before he dies. This is a general principle of life. The unfaithful clerk, or workman, or capitalist, or business man is on the certain road to ruin, and he will get there sooner or later, unless he changes his life.

OLD TESTAMENT ILLUSTRATIONS. Elisha's parable to King Ahab (1 Kings 20: 35-42). Moses' exhortation (Deut. 28: 1, 2). Joshua's dying words (Josh. 23: 11). Solomon's wisdom (Prov. 4: 23).

47, 48. "And that servant, which knew," etc. The verse states a general principle, which serves to explain the severity of the punishment spoken of in verse 46. "Its severity will vary according to the measure of light against which sin has been committed." To whom "much is given." Compare the parable of the Talents (Matt. 25: 15, etc.). Greatness, genius, talent do not excuse men for sinning, but add to the condemnation.

V. APPLICATION TO TEMPERANCE.—In the troubles that precede the coming of Christ in his kingdom, the battle with intemperance has no small part. There are "wars and rumors of wars." There are great tribulations," "and great distress in the land, and wrath upon this people." There are great dangers and temptations, especially to the young, on every hand.

FIRST, WATCH THE EFFECT OF STRONG DRINK ON OTHERS. The wise man ever looks around in life, and reads in history to see the effect of any course, before he tries it himself. An English physician calls strong drink "The Devil in Solution." It makes men silly. "The drunkard puts an enemy in his mouth' to bewitch his senses as well as to steal his brains.' The once clear eye swims in a tipsy haze, which hides realities and shows imaginations. Is that a condition worthy of a man?

"But drunkenness also opens the cellar doors of the soul, and up rises a black stream of sewage. There are dark depths in us all which we have trouble enough to keep battened down. 'In vino veritas,' and it is sad taken of men's evil that, when self-control is taken off, what gushes out is usually foul stuff. Is it worthy of a man to take what will prevent him from being lord of himself, and will give strength to every evil thing which lurks in him, and hearten it to bring seven others worse than itself?"

"It injures his nerves. It is a breeder of lies. It destroys the health. It destroys good business judgment.

SECOND, WATCH what saloon keepers and politicians are doing as to laws and law abiding. "God curse the saloon business and put it to confusion! God save the saloon keeper and give him a clean heart and a prosperous life! God save America!"

LIBRARY. Dr. Parkhurst's "Our Fight with Tammany."

THIRD, WATCH against the smallest beginnings of the habit of using intoxicating liquors. "Leave off before you begin."

LIBRARY. The tract "Engulfed (Wm. Knowles, 104 E. 13th Street, New York).

FOURTH, WATCH for opportunities of helping on the cause of temperance, by word and by example, in public and in private.

In every life there are three regions: that of the light, where duty is clearly defined; that of the dark, where wrong is no less clearly marked; and a great borderland of twilight, where there is no certainty, where dividing-lines are not distinct, and where each man must be fully persuaded for himself. It is here, however, that the temper of the soul is tested; here the decisions are come to that make us weak or strong; here that we may drift into the dark, or start a path of upward climbing that will conduct to the tablelands where the light never wanes. In threading a difficult way through these devious tracks there is no clue so helpful or certain as to ask what will conduce to the praise of God. All that would hinder this must be avoided; all that would promote and enhance it must be followed at any cost.—F. B. Meyer.

Minard's Liniment relieves Neuralgia.
Minard's Liniment Cures Dandruff.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spiritual activity; 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' name or method. Our organic 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 the columns to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for March 15-21.

B. Y. P. U. Topic.—"First humbled, then healed."—2 Kings 5: 1-14.

C. Endeavor Topic.—"Keeping our pledge in spirit and in letter."—Math. 26: 31-41.

QUERY.—Have the washouts on the Maine Central, preventing St. John and Halifax getting U. S. mails for the past few days, as well prevented our Young People's Societies reporting in this issue? We shall surely have scores reporting next week.

"THE BAPTIST UNION."—No one taking the *Union*, our Young People's organ, needs information in regard to the worth of this paper. The "Seed" issue of 22nd Feb. was really beautiful and how many good things it contained. That "Secretary's column" how suggestive! To what proportions is this department of church work attaining. "More than 30,000 copies of the *Union* issued every week; 20,000 Junior topic cards per year; over 20,000 Junior C. C. C. slips; over 200,000 Senior prayer meeting topic cards, not to mention almost equally vast streams of other technical literature.

According to the Year Books there are something like 3,800,000 Baptists on this continent and about 40,000 churches of our name. When I think of our 7,000 or 8,000 Young People's Societies of all names I am led to sigh that we did not go into this seed business sooner. . . . We have no reason to feel discouraged But let us rest satisfied with any present attainments."

Will our young people in the provinces by the sea, let the magnitude of this work, the thought of our Associations with so vast and honorable a host, one with in "hope and doctrine" become a constant inspiration?

We are in need of some more enthusiasm! We have splendid Associations; we have in the *fathers* who have preceded us the noblest of examples, we are the heirs to a splendid inheritance; there are doors wide open before us, through which we may pass into ripening harvest fields, where reaping may be done. Others have labored and we may enter into their labors.

THE NEEDS OURS.—As a denomination in all the departments of our work there is a constant call for assistance from those who have the executive management of this work. To our H. M. Boards the cry of the weak and struggling churches is most pleading as they ask for aid to keep a struggling interest alive. Our F. M. Board faces the awful problem of needing, unsaved, ignorant, dying Telugus; listens to letters from Missionaries so tender and heart-rending, and then looks into an *overdrawn* treasury. Our dear Acadia—what shall we say?- What do we Baptists in these provinces not owe to her. What hallowed associations come to us as we write. God bless our college. But her needs are great today. This is an age of progress. Young Baptist we want your *loyalty*, your consecrated loyalty to these great claims. Help face these with noble self-denying effort. Put forth all your energies to towards meeting pressing denominational needs.

CHURCH ETIQUETTE.—"Let every thing be done decently and in order." There are scores of little things, no one much in itself, that can be attended to much to the comfort and peace of a pastor's heart. Our young people ought to study those things that tend to a genuine respect for the House and worship of God. At the risk of treading on some bodies corns we clip the following: (While hoping you will read No's 1-8 we would like you to commit 5 and 8 to memory and then into practice.)

1. If possible, be on time. You need at least five minutes after coming, to get warm or cool; to compose your body and mind, and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude; all whispering should be studiously avoided. Share the book with your neighbor. If in a strange church, conform to its customs of worship.

4. If the sermon has begun, take a seat near the door—no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your coat, overshoes, or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.

8. There should be no loud talking and jesting after the service is concluded; they are as much out of place in the house of God as at a house of mourning.

What Endeavorers are Doing.

During pleasant weather the Christian Endeavor Society of Frostproof, Fla., holds its meetings in a barn.

All the members of a large family in Ireland belong to the Christian Endeavor Society, in its various branches.

Fifty-two young people have been led into the church since last April, by the Branchville, S. C., Christian Endeavor Society.

Eighteen young men were led into the church as the result of ten days special services, conducted by the Christian Endeavor Society of Fabius, N. Y.

Eleven Endeavorers walked five miles to attend the Christian Endeavor Day sunrise prayer-meeting of the Denver Union. The car fare thus saved was devoted to missions.

Ingersoll visited Kalamazoo, Mich., a short time ago, and twelve members of the Christian Endeavor good citizenship committee distributed anti-infidel leaflets at the close of his meeting.

A royal campaign of righteousness was that waged by the Christian Endeavor young men of Beverly, Mass., who conducted one hundred simultaneous cottage prayer-meetings on a single evening.

A young woman Endeavorer of Santiago, Chile, the president of her society, last year raised more than a thousand dollars, by her own efforts, for missionary and benevolent purposes

The international character of Christian Endeavor is manifested anew by the fact that the British National Council has invited the International Convention of 1900 to meet in the city of London.

Christian Endeavor has at last entered Italy, the first society having been formed recently in the Scotch Presbyterian church at Florence. A Baptist church in the same city has followed the example of its neighbor.

A committee of Washington clergymen has been appointed to arrange for the supplying of Washington churches by visiting clergymen during the Convention next July. Rev. S. Hamlin, D. D., is chairman of the committee.

Calcutta shows a striking sample of Christian Endeavor zeal. The young ladies' society of Christian Endeavor in the Methodist Episcopal church last year distributed more than two thousand bunches of flowers to the hospitals of the city.

Fourteen conversions immediately followed a Christian Endeavor Day celebration at Andover, Mass. A small Christian Endeavor Society in Orleans, Mass., held an evangelistic prayer-meeting on the same day that resulted in nine conversions.

Several New Jersey towns and cities within the past few weeks have been the scenes of organized evangelistic campaigns conducted by the Endeavorers, in co-operation with the pastors. Remarkable news of united efforts, aroused communities, and converted souls is being received.

One Christian Endeavor service of a missionary character impelled four persons, a pastor and his wife, and a physician and wife, to offer themselves as missionaries for the foreign field. This remarkable item came from the First Presbyterian Church, Holden, Mo.

In order to seek greater spiritual blessings for its church, the Fairfield, Ill., Cumberland Presbyterian Christian Endeavor Society was divided into praying groups, to meet daily for a week to beseech an outpouring of spiritual blessings upon the congregation.

The Christian Endeavor Society among the students of the Schofield School for colored children, at Aiken, S. C., has appointed a "recess committee," the duty of which is to prevent quarrelling and disorder on the playground during recess.

The practical results of six years of Christian Endeavor in an individual church are witnessed in the Grace Lutheran church of Springfield, Ill. From the society one missionary has gone to India, two young men are preparing for the ministry, and one has just assumed his first pastorate. This is in addition to generous missionary gifts and home labors.

Here is a bright illustration of loyalty to the church. A severe storm visited Napa, Cal, on a recent Sunday evening, and as a result only twenty-two persons attended the Christian Endeavor meeting. Twenty of these afterward marched in a body into the regular church service, and took front seats. There were only eleven other persons in the large auditorium during the preaching.

Writing upon the subject of the various forms of work possible to a Christian Endeavor Union, President Clark uses these words: "Whatever work you undertake as unions, for missions, citizenship, evangelism, or anything else, always and everywhere seek the approval of your churches. In ninety-nine cases out of a hundred it will be given, and in the hundredth case, do not do it."

The power that one Christian Endeavor Society may exert in its own church is evident from the report made by the society in the Kensington Methodist Episcopal church, Philadelphia. In the membership of the society are found these church officers and workers: the pastor and his wife, three of the five superintendents of the Sunday school, the secretary and two assistants, the missionary secretary and treasurer, three of the assistant librarians, thirty-three permanent and twenty nine reserve teachers, the chorister of the Sunday school, sixteen of the twenty members of the choir, and the sexton of the church.

One of the most wonderful revival stories that has been told of any place for a long time, comes from the little town of New Milliport, Penn., a place of less than two hundred inhabitants. Beginning with the week of prayer, the Christian Endeavor Society held special evangelistic services that from the very first night were attended with much spiritual power. The definite results of the four weeks of service are converts to the number of more than seventy, sixty-one of whom united with the Lutheran church, and the rest with other churches. All of the associate members of the society were converted, and the membership of the organization increased more than one hundred per cent. A revival of giving also arose in the church. Both the hotels relinquished their licenses to sell liquor. The entire community was stirred, and the good work is not yet at an end.

One Step at a Time.

God does not open paths for us in advance of our coming. He does not promise to help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out. Many people forget this, and are forever worrying about difficulties which they foresee in the future. They expect that God is going to make the way plain and open before them, mile and miles ahead, whereas he has promised to do it only step by step as they move on. There is a promise which reads: "When thou passest through the waters, I will be with thee." You must get to the waters, and into their floods before you can claim this promise. Many people dread death, and lament that they have not "dying grace." Of course, they will not have dying grace when they are in good health, in the midst of life's duties, with death far in advance. Why should they have it then? Grace for duty is what they need then, living grace; then dying grace when they come to die. When their feet are dipped in the brim of Jordan, the torrent will sink away.—J. R. Miller, D. D.

A busy woman entered her room hastily as twilight shades were falling, went directly to her desk, turned on the gas, and began to write. Page after page she wrote; five minutes she worked, ten, half an hour. The solitude became oppressive. She wheeled her chair around, and, with a shock of joyful surprise, looked squarely into the smiling face of her dearest friend lying on the lounge by her side. "Why, I didn't know you were here!" she cried. "Why didn't you speak to me?" "Because you were so busy. You didn't speak to me." So with Jesus—here all the time. The room is full of Him, always ready to greet us with a smile—but we are so busy! But when the solitude grows oppressive—and there are heart solitudes that can be only broken as we let this dearest Friend speak—we suddenly turn, and lo! He is at our side. We speak to Him, and He speaks to us, and the soul's deepest yearnings are completely satisfied.—Selected.

"As fired with zeal peculiar to defy,
The rage and rigor of a polar sky,
They plant successfully sweet Sharon's rose
On icy plains and 'mid eternal snow."

THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled.'

God is asking constancy of us. You do not need that I should remind you what ever-besetting and fearful tempters are waylaying your steadfastness—Bishop Huntington.

Perfect Wisdom

Would give us perfect health. Because men and women are not perfectly wise, they must take medicines to keep themselves perfectly healthy. Pure, rich blood is the basis of good health. Hood's Sarsaparilla is the One True Blood Purifier. It gives good health because it builds upon the true foundation—pure blood.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

I was cured of Acute Bronchitis by MINARD'S LINIMENT,
Bay of Islands. J. M. CAMPBELL.

I was cured of Facial Neuralgia by MINARD'S LINIMENT.
Springhill, N. S. WM. DANIELS.

I was cured of Chronic Rheumatism by MINARD'S LINIMENT.
Albert Co., N. B. GEO. TINGLEY.

ARE YOU DEAF? DON'T YOU WISH TO HEAR? If you do, we can positively help you, as we have helped thousands of others the world over. Write to EXCELSIOR EARDRUM CO., Toronto.

WANTED 5000 MORE BOOK AGENTS
even now winning, for the fastest selling book of the times
DARKNESS & DAYLIGHT in NEW YORK
With 250 new illustrations from flash-light photographs.
Introduction By Rev. Lyman Abbott.
A Christian woman's thrilling story of years of rescue work "In the Home," alive with intense interest, inspiring pathos, humor and story. Most splendidly illustrated. $50% discount to pastors, Bishops, Ministers, etc., say "God speed it." Endorsed women endorse it. It sells at sight, and pays Agents from $25. to $100. a month. ☞ No Free Freight or all agents. Give Credit, Agree Terms, Premium Copies, and Free Outfit. We also pay all duties for our Canadian agents. Write for terms and exclusive territory to HARTFORD PUBLISHING CO., Hartford, Conn.

Old Postage Stamps
Wanted! All kinds that were used before 1870. From $1.00 to $150.00 each paid for the rarer kinds. Best of references furnished Look up old letters and write for particulars, or send the stamps for inspection—on original envelopes, if possible. Old collections also bought.
10 cl JNO. LINDSAY, Lock Box 3, Paris, Ontario.

THE KARN PIANOS
Are pronounced by eminent musicians to exemplify the highest standard of art in Piano Manufacture.
D. W. KARN & CO
Piano and Organ Manuf'rs,
WOODSTOCK, ONT.
MILLER BROS., 101 and 103, Barrington St., Halifax, N. S., Sole Agents for the Maritime Provinces.

Dr. H. F. Merrill.
Results Astonish
MEN OF SCIENCE.
AYER'S Sarsaparilla
A MEDICINE
WITHOUT AN EQUAL.
Statement of a Well Known Doctor
"Ayer's Sarsaparilla is without an equal as a blood-purifier and Spring medicine, and cannot have praise enough. I have watched its effects in chronic cases, where other treatment was of no avail, and have been astonished at the results. No other blood medicine that I have ever used, and I have tried them all, is so thorough in its action, and effects so many permanent cures as Ayer's Sarsaparilla."—Dr. H. F. MERRILL, Augusta, Me.
Ayer's The Only Sarsaparilla
Admitted at the World's Fair.
Ayer's Pills for liver and bowels.

Church Organs.
A medium sized
PIPE ORGAN
in good order, at a bargain.
The VOCALION
the new substituie for the Pipe Organ, at less than half the cost.
Improved Reed Organs
With Scribner's Tubes.
The W. H. JOHNSON CO. Ltd
157 Granville St.,
HALIFAX, N. S.
Jan 4. 105

Special:
NEW SONGS
FOR
B. Y. P. UNION
"SONGS OF THE KINGDOM"
Sample copies mailed on receipt of 35 cents.
"OUR YOUTHFUL ARMY"
Eight page pamphlet with special music for use on "Young People's Day," Feb. 16, 1896. 20 cts. per dozen, mailed.
"JOHN THOMAS,"
By Rev. A. C. Chute, reduced to 25 cts. A limited number on sale. Get it at once.
Order at once.
GEO. A. McDonald,
Sec.-Treas. Baptist Book Room,
120 Granville St., Halifax, N. S.