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**Sabbath School.**  
**BIBLE LESSONS.**  
 Adapted from Polubny's Select Notes.

**THIRD QUARTER.**  
**Lesson III. July 21. Lev. 10: 1-11.**  
**NADAB AND ABIHU.**

**GOLDEN TEXT.**  
 "Do not drink wine nor strong drink, thou nor thy sons with thee."—Lev. 10: 9.

**THE SECTION** includes chapters 8, 9, 10, and 24 which are the only historical chapters in Leviticus.

**LEVITICUS** is so named because it is chiefly devoted to the duties of the Levites who had charge of the whole system of sacrifices, feasts, etc.

**EXPLANATORY.**  
 THE DIVISION OF THE ALTAR—9: 22-24. At the conclusion of the ceremonies, the glory of the Lord shone out before the people and a fire came out from him and kindled the altars. "In this manner God afterwards testified his acceptance of the sacrifice of Gideon (Judges 6: 20, 21); of Elijah (1 Kings 18: 38); and of the sacrifices of Solomon, at the dedication of the temple (2 Chron. 7: 1, 2)."

This fire was to be perpetual (Lev. 6: 13). "It was to be continually fed with the fuel especially provided by the congregation, and with the daily burnt offerings." "Tradition assures us that it never was quenched till the destruction of the temple by Nebuchadnezzar."

THE SIN OF NADAB AND ABIHU—V. 1. "And Nadab and Abihu—V. 1. Elders sons of Aaron (Ex. 6: 23), just consecrated as priests. "Took either of them his own vessel. A small portable vessel of metal filled to receive burning coals from the altar, and on which the incense for burning was sprinkled. "And put incense thereon. The burning of incense composed of fragrant spices, was a symbol of prayer. The sin seems to have consisted of several transgressions—(1) They took "his" own vessel, and not the sacred vessel of the sanctuary. (2) They both offered it together, whereas the incense was only to be offered by one. (3) They presumptuously encroached upon the functions of the high priest; for, according to the Law, the high priest alone burnt incense "in the sanctuary." (See chap. 16: 13, 13; Num. 16: 18, 30-40.) They offered the incense at an unauthorized time, since it was apart from the morning and evening sacrifices. (4) They used strange fire.

THE PUNISHMENT.—V. 2-7. "And there went out fire from the Lord," from the shekinah resting on the tabernacle (Ex. 40: 34, 38). "And devoured them," destroyed their lives on the spot.

"Moses said unto Aaron," not in reproach, but in explanation of the terrible judgment. "I will be sanctified in them that come nigh me." It will be made to appear here through those who minister in my name. If they will not accomplish this by obedience, I must do it by showing my hatred of all disobedience. "I will be glorified by the people who see my love of right and hatred of wrong, in the intense light." "And Aaron held his peace." He submitted in silence to the overwhelming calamity. "The Psalmist," "I was dumb, I hid not my mouth; because thou didst it." (38: 9).

"Carry... out of the camp," where all corpses were buried. The ceremony was to be performed by the priests.

"Discover not your heads." One of the expressions of mourning. "Neither rend your clothes," another manifestation of sorrow. "Let ye die," because of these signs of mourning they would not private grief above their sorrow. "Grief and because it would be interpreted as expressing dissatisfaction with what God had done. "Let your brethren... bewail." The whole people might mourn, for this would not only do honor to God but would deepen the impression of the event.

THE OCCASION OF THEIR SIN. STRONG DRINK.—V. 8-10. "Do not drink wine nor strong drink," any intoxicating drink, "when ye go into the tabernacle," when performing your sacred duties. "The Palestinian Chaldees add here, 'as thy sons did who died by the burning fire.' The same precept is repeated in Ezekiel 44: 21. "Neither shall any priest drink wine," when they enter into the inner court. "This implies what an ancient tradition says, that Nadab and Abihu had partaken too freely of the drink offering, and performed their service in a state of intoxication, when they were incapacitated to distinguish between what was legal and illegal."

FIRST. STRONG DRINK DESTROYS MEN.—V. 11. The penalty on Nadab and Abihu was sudden death. For the very government and laws were at stake. If these leaders could defy God's commands, and disobey Moses, in the very act of worship, before all the people; who would respect the laws or the lawgiver? And to do it while drunk simply increases the sin.

ILLUSTRATION. One noxious seed destroyed may prevent hundreds of millions from filling the fields. He that destroys the first parent insect upon his garden plants, in that one stroke destroys a multitude that otherwise would spoil his garden. He that puts out the little fire may save a city from burning up. So God's act of severity here was one of pure mercy.

INTEMPERANCE DESTROYS MULTITUDES OF LIVES. It shortens many more. It prepares the system for disease.

"The evils wrought by drink were so deadly because more continuous than the three great historic scourges of war, famine, and pestilence combined."

DEATH MORAL AND PHYSICAL. It frequently the result of drinking intoxicating liquors. They destroy body and soul; they shorten the life by weakening the body; they lead to injuries and murder. Every disease has a new ad-

... advantage over the one who habitually uses strong drink. Intoxicating liquors ruin the mind and destroy the soul. They take away the blessedness and usefulness of life here, and the hope of eternal life.

SECOND. STRONG DRINK DULLS THE MORAL NATURE. "That ye may put difference between holy and unholy, etc. Do not touch strong drink, for it so darkens the moral understanding that you do not clearly distinguish between what is right and what is wrong, what is clean and what is unclean."

THIRD. IT DESTROYS THE POWER FOR GOOD OVER OTHERS. "That ye may teach the children of Israel." One of the functions of the Levites was to instruct the people. Teachers need to have a clear mind, and to set a good example. Strong drink destroys both these powers of the teacher, who should be "filled with the Spirit," and not with "wine, wherein is excess" (Eph. 5: 18).

Of all men, the leaders and teachers of the people should practice total abstinence.

ILLUSTRATION. One woman determined that her husband should know how he looked when he was drunk. She showed him how he looked well enough; but the man, himself had a very imperfect idea of the state of the case. So once when he came home and fell into a mandarin slumber, she sent for the photographer to come. The photographer did his work, and when the photograph was finished and laid beside the husband's plate at breakfast, it was a revelation. There was no chance for contradiction; the sun tells no lies. How many there are who, if they could only get one view of themselves in their tipsy, mandarin idiosyncrasy, would "at once and forever change their course in life."

**ALMOST CRAZY.—SUFFERING FROM CONSTIPATION.**

Expected to be in the Asylum—After all other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.

GENTLEMAN.—To say all I ought to in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was the B.B.B. that did it. I suffered for five or six years from constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to give the desired effect. When I used B.B.B. I was cured in ten days. It succeeded where all other remedies failed, and beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I felt the symptoms returning and took one bottle more, and from that time to this present day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not merely relieve, it relieves but is a sure and certain cure, as I can certify to, for hundreds of dollars' worth of medicine and advice failed to do me any good, but three dollars' worth of B.B.B. made a permanent cure that has given me years of health and comfort.

Yours truly,  
 Toronto, C. L. KILMER.

Nature and wisdom never are at strife.

Few medicines have held their ground so successfully as Ayer's Cherry Pectoral. During the fifty years it has been in use, it has met the demand for it to-day is greater than ever before. Prompt to act and sure to cure.

What is most honorable is likewise safest.

B.B.B. Purifies, renovates and regulates the entire system, thus curing Dyspepsia, Constipation, Sick Headache, Biliousness, Rheumatism, Dropsy and all diseases of the stomach, liver, kidneys and bowels. It also removes all impurities from the system from a common pimples to the worst scrofulous sores.

There is no grief which time does not lessen and soften.

Why will you allow a cough to lacerate your throat or a lung and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup, the pain can be allayed and the danger avoided. This syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc. etc.

The man who stifles his liberality chokes his religion.

Dyspepsia or Indigestion is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also, being the principal cause of Headache, Paralytic Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Paralytic Pills are taking the lead against ten other makes which I have in stock."

Blessed are they who shall see the day of Christ's coming glory; but more blessed are they who contribute to its approach.—SICKER.

Just What's Needed

Epileptics thousands of people who have Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that three feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the best thing to attend to is a large and pressing business during the spring months and with vacation times yet some weeks distant. It is then that the building-up power of Hood's Sarsaparilla are fully appreciated. It is a sure, perfectly adapted to overcome that prostration caused by change of season climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

**B. Y. P. U.**  
 OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christ's service; their education in scriptural knowledge; their instruction in Baptist history and polity; their preparation for active activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon common bond in the New Testament, in full agreement of whose teachings.

WE ARE ONE PEOPLE WITH ONE MISSION.

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

Baltimore, July 14-21.

The Fifth International Convention of the Baptist Young People promises to be the greatest yet.

Special preparations have been made by the Baltimore Baptists and the Canadian delegates will be royally welcomed.

One said a week ago you could not possibly go; now change your mind and join the delegation from the Maritime Provinces. It is not yet too late.

Read what the Transportation Leaders have to say:

OFFICIAL ROUTE FROM MARITIME PROVINCES.—All rail lines to Boston, Montreal, and Toronto, and New York, "Royal Blue Line" (B. & O. Ry.) to Baltimore.

TICKETS.—Single fare for the round trip, from all stations in the International, Prince Edward Island and Canadian Pacific Railways. Tickets will be issued on July 15 and 16, good to start on these days only and good to return up to August 5th, 1895. It will be necessary to have tickets signed, and to be accompanied by a parent or guardian before starting to return.

BAGGAGE.—Take as little baggage as possible and check everything but your hand grip.

Take up a party of your friends and join us.

ITINERARY.—MONDAY JULY 15.—Leave Halifax and Main line points on the Canadian Pacific Railway Fast Express. From Picton and New Glasgow delegates will come at Truro and Oxford Junction by early morning trains. Prince Edward Island delegates will join train at Painsane Junction. Fredericton, St. Stephen and Woodstock delegates will meet train at Fredericton Junction and Madam Junction. A Canadian Pacific Railway Palace Sleeper and one of that Company's magnificent Dining Cars will be attached to the train leaving Halifax at Vancouver. Breakfast will be served before arrival at Vancouver at 7 p. m., and arrive at Boston 7:30 next a. m. The rate for berth in Pullman Sleeper from Vancouver to Boston is \$2.50. Rate for berth in Pullman Sleeper from Boston to New York is \$2.50. All other expenses for berth should be made a week in advance.

TUESDAY, JULY 16.—In Boston visiting points of interest in a body or otherwise, as the party may elect. Leave Boston at 10:30 a. m. for New York. Arrive at New York at 8:30 a. m. Wednesday.

WEDNESDAY, JULY 17.—In New York. It is intended to spend the morning, and part of the afternoon in visiting one or two of the places of interest in the Great Metropolis, leaving about 3 p. m. from foot of Liberty Street, New York, on one of the fast trains over the Royal Blue Line, arriving in Baltimore at 8:30 a. m. in and time to get settled before the first meeting Thursday.

THURSDAY, JULY 18. Friday, July 19, Saturday, July 20, Sunday, July 21 at Maritime Provinces Headquarters, Baltimore.

MONDAY, JULY 22 and following days. Arrangements have been made for cheap excursions to Washington, and several other points of historic interest and scenic beauty.

TUESDAY, JULY 23, 1895. (If desired.) Leave New York at 10:30 a. m. for Baltimore. Fall River Line 8:30 a. m. in Boston, arriving at Boston 7:30 a. m. in Baltimore at 11:30 a. m. on Tuesday, July 25th.

N.B.—Delegates, if they so desire, need not leave Baltimore before August 5th and then return according to above Itinerary. Full information can be obtained from the undersigned.

S. W. CUMMINGS, Truro, N. S.  
 W. C. CROSS, St. John, N. B.  
 Transportation Leaders.  
 G. B. FOSTER, T. A. & C. F. R.  
 St. John, N. B.

"What has your Society done to promote a Revival in the Church?" 3. Adjournment.

Evening Session, Thursday—7:30. Praise Service led by Rev. Archibald Houston, Mystic, Conn. 7:45. Presentation of the Christian Culture Banners for Junior work, followed by addresses; 8:15. C. C. C. Enrollment for 1895-96; 8:30. Field Review of Baptist Schools. President, W. R. Harper, Address, "The Relation of Baptists to Higher Learning." Prof. J. M. Stiffler, D.D.; Address, "Wanted, Trained Leaders." Rev. Russell H. Conwell, D.D.

Morning Session, Friday—6:30. State Prayer Meetings, Immanuel Baptist Church, Eataw Place Baptist Church, Seventh Baptist Church, Franklin Square Baptist Church, Fourth Baptist Church, Lee Street Baptist Church. 9:30. The Fall Term of the Young People's Society, conducted by Rev. J. O. Dawson, Tuscaloosa, Ala.; 9:35. Report of C. C. C. Enrollment, Important Topics in the Annual Report; 9:55. Election of Officers; 10:05. Address, "History of the First Great Awakening and the Relation of Baptists to God Government in America." Rev. E. H. Carroll, D.D., Waco, Texas; 10:45. Sanitation of the Flags and Minute Guns by representatives of the State and Provincial Unions; 12:30 Adjournment.

Friday Afternoon—Twelve Workers' Conferences in various Churches; 2:30. General Topic, The Young People's Society as a Living Force; C. O. New Members; 1. Paper, "Membership Committee and its Duties"; 2. Address, "Button-holding for Christ"; 3. Open Parliament. "How can we enlist all the young people of the church and congregation in the Young People's Society?"

II. On Prayer-meetings, at First District Church. 1. Paper, "The Devotional Committee and its Duties"; 2. Address, "Consistent Prayer"; 3. Open Parliament. "How can we make the prayer-meeting more helpful; (a) in its singing; (b) in its leadership; (c) in the participation of active members; (d) in the conversation of souls?"

III. On Instruction. 1. Paper, "How we Conducted the Christian Culture Course; an experience; 2. Open Parliament. "How can we enlist the interest of young people; (a) in the Bible Reading Course; (b) in the Congregational Missionary Course; (c) in the Sacred Literature Course"; 3. Pastors' Associational Lecture Courses.

IV. On Tracts and Publications. 1. Paper, "A Good Literature Exchange, or How to Widen the Influence of Good Books and Papers." Geo. A. Macdonald, Halifax, Nova Scotia; 2. Open Parliament. "Literature Committee Work in Railway Stations"; 3. Open Parliament. "The Working Value of our Paper"; (a) as a News medium; (b) as a Bureau of Methods; (c) as an Aid in the Conduct of Meetings; (d) as a Help for Persons Outside the Church"; 4. Address, "The Bible the Great Text Book." Rev. Geo. B. Eager, D. D., Montgomery, Ala.; 5. Free Conference.

V. On Missions. 1. Paper, "The Committee on Missions, Religious Ability and Work." Miss E. D. MacLaurin, Laurin, Mar.; 3. Open Parliament. "How can we make the Young People's Society a Pivotal Missionary Work in Railway Stations"; 3. Open Parliament. "The Working Value of our Paper"; (a) as a News medium; (b) as a Bureau of Methods; (c) as an Aid in the Conduct of Meetings; (d) as a Help for Persons Outside the Church"; 4. Address, "The Bible the Great Text Book." Rev. Geo. B. Eager, D. D., Montgomery, Ala.; 5. Free Conference.

VI. On Temperance. 1. Paper, "The Temperance Committee and its Duties"; 2. Open Parliament. "How can we more effectively promote the temperance cause; (a) in the individual; (b) in the home; (c) in society"; 3. Address, "The Responsibilities and Possibilities of Good Citizenship." VII.—On Social Work. 1. Paper, "The Social Committee and its Duties"; 2. Address, "Personal Influence and its Responsibilities"; 3. Open Parliament. "How can we best promote the Social Life among the young people; (a) in the welcome of strangers; in planning for socialities; (c) in turning social influence to the purpose of winning souls to Christ"; 4. Address, "The Outside Work of the Junior Leader"; 3. Address, "How can we hold the Boys?"; 3. Announcements, Junior C. C. C., 1895-96. Mrs. Frank L. Wilkins, Halifax; 4. Open Parliament. "The Junior Society, how can we make it more effective; (a) in participation in the prayer-meeting; (b) in progress in Christian Culture; (c) in effective committee work; (d) in the conversation of souls"; 5. Free Conference.

IX.—On Duties of Local Officers. 1. Paper, "A Local Society at Work in the South"; 2. Paper, "The Corresponding Secretary and His Duties"; 3. Paper, "The Executive Committee and its Work"; 4. Open Parliament. "The Local Society—how can we make it more efficient; (a) in reaching new members; (b) in the prayer-meeting; (c) in Christian Culture work; (d) in systematic beneficence; (e) in winning a soul"; 5. Free Conference.

X. On the Work of State and Provincial Unions. 1. Paper, "Best Methods for Associational and State Correspondence"; 2. Paper, "Our Conventions—How can we increase their Efficiency?"; 3. Open Parliament. "Things needing to be secured; (a) enrollment of local corresponding secretaries; (b) better working relations with associational Unions; (c) increased attendance at our annual conventions; (d) better organization of educational work; (e) support for state and provincial Unions; (f) more complete statistics; (g) the standard"; 4. Free Conference.

XI. On Systematic and Proportionate Giving. 1. Address, "Proportionate Stewardship—Which?"; 2. Paper, "The Christian Steward's League as a Local Method—Is It an Adapted Plan?"; 3. Paper, "Co-ordination of Plans by Our Denominational Bureaus as a Consequence of Increased Giving in the Part of the Young People"; 4. Free Conference.

XII. On the Religious Life of Our Baptist Schools. 1. Paper, "The Desirability of Introducing the Christian Culture Courses Among Our Students"; 2. Open Parliament. "Does the New Educational System of the Young

People's clothes Make it Desirable that Additions be Made to the Curricula of Our Denominational Schools in Sympathy with the New Order; And If So, What Shall the Additions be?"

Evening Session, Friday—7:30. Praise Service; 7:45. Presentation of Christian Culture Banners for Senior work; Bible Readers' Course; 8:15. C. C. C. Enrollment for 1895-96; 8:30. Field Review of Baptist Missions; Address, "Andromar Jackson and the Dawn of American Baptist Missions"; Address, "The Bible and Missions."

Morning Session, Saturday—6:30. Sunrise Prayer Meetings; 9:30. Opening of the Convention; Devotional Exercises; 9:40. Reports of Committees and Miscellaneous Business; 10:00. Pastor's Hour—General Topics, "Convert Culture, and the Future of our Churches"; "The 8th Hour and Spiritual Growth"; "Daily Bible Reading and Christian Usefulness"; "Missionary Enlightenment and Missionary Advance"; "The Christian Culture Course"; "What have you done for the Home?"; "How can we introduce them more widely in the coming year?"; 11:30. Address, "The Power of the Holy Spirit in Christian Work"; 12:30. Adjournment.

Afternoon Session, Saturday—2:30. State and Provincial Ballies, in the various church headquarters; 4:30. Conference of Transportation Leaders at Hotel Atlantico.

Evening Session, Saturday—7:30. Field Review of Denominational work by Departments; Four Mass Meetings will be held, representing respectively the four great color divisions of the convention: Gold the Northern states east of the Mississippi River; Blue the Northern states west of the Mississippi River; Green the Southern states; Red, the Province of Canada.

Morning Session, Sunday—8:30. General Prayer and Praise Service at Auditorium, Topic, "Faith-inspired Living"; 10:00. Adjournment to Church Services.—It is probable that most of the pulpits of the city will be filled by distinguished ministers of the denomination in attendance upon the convention.

Afternoon Session, Sunday—2:15. Prayer and Praise Service; 2:25. Address, "The Saloon and the Present Crisis in Our People"; 3:10. Convention Sermon, Rev. P. R. Hanson, D.D., Chicago; 4:00. "Walling on God," an after meal song; 3:30. Junior Rally at Fuller Memorial Baptist Church, conducted by B. W. Smith, Minneapolis, Minn.

Evening Session, Sunday—7:15. Prayer and Praise Service; 7:30. A Statement, Works of Appreciation to the Baptists and Citizens of Baltimore; 8:00. President's Annual Address; 8:30. Closing Convention service, with roll call of states and Provinces and Miscellaneous Lulls.

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June 1895 July

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