

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Bible.

FOURTH QUARTER.

Lesson VII. Nov. 18, Luke 6: 20-31.

THE SERMON ON THE MOUNT.

GOLDEN TEXT.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6: 31.

EXPLANATORY.

THE SCENE was on the twin mountain called the Horns of Hattin, overlooking the Sea of Galilee. It was in the morning, and Jesus' face shone with the marks of his long night vigil on the heights, as Moses' face shone when he came from the heights of Sinai after communing with God. Jesus was on a slight elevation. Around him were gathered his chosen twelve. The level space and the hill sides were covered with the multitudes of people who had come to hear him.

THE SERMON. Luke's account is brief, 30 verses, compared with the fuller report of Matthew in 107 verses. Well might Daniel Webster say, in his inscription he left for his tomb, "My heart has always assured and re-assured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production."

20. "He lifted up his eyes on his disciples." He looked them in the face, giving added power to his words. "Blessed." The word expresses a permanent state of felicity, rather than the passive reception of a blessing bestowed by another. "Be ye poor." Not chiefly poor in money, for that is but the least of this world's poverty. Many a seemingly rich man is desperately poor. Matthew explains by adding "in spirit." Those who are conscious of want, who feel the need of higher and better things, who realize how utterly poor they are without righteousness without God, without the hope of eternal life. See Rev. 3: 17, 18, for a good illustration. "For ye are the Kingdom of God." You have that which will lead you into that kingdom, and possess that spirit which is characteristic of its members. This spirit is the opposite of conceit, pride, and self-righteousness. This spirit opens the door not only to the kingdom of heaven, but to the kingdom of knowledge and of science.

21. "Blessed are ye that hunger now." The kind of hunger expressed in Matthew as hungering after righteousness, as the highest kind of hunger:—to be like God, to have the beauty of holiness, to be free from every stain and sin. In a lesser degree it is also true that those who are blessed who hunger after knowledge, and wisdom, and love, and the beautiful. "Hunger" expresses not merely desire, but an intense desire, that must be satisfied. The greatness of the soul is measured by the number of the "inward" and "outward" desires. The desire shall be satisfied abundantly. They shall be righteous, and in the future shall have a goodness beyond their present power even to cope with.

22. "Blessed are ye, when men shall hate you." Here is the same promise under different circumstances. Not only shall you be poor, but, far harder to bear, you will be "hated" where you long for love and respect, and they shall separate you from their company, by excommunication from their synagogues, and the refusal of social intercourse. "And shall reproach you." Say all manner of bitter, abusive, unjust things about you, falsely, when the exact opposite was true. Few things are harder to bear than to be spurned as evil for what you know is good, to be branded as a traitor for the very deeds that are to save your nation. The disciples had many experiences of this kind, and so have reformers had ever since. "Out of your name as evil," by some formula of execration, or so connecting it with evil that the very mention of the name is revolting, suggests a curse. "For the sake of men," and therefore falsely, for they could not be really guilty of these evils for the sake of Christ.

23. "Rejoice, exult, leap for joy." You cannot have victories without battles, nor crowns without crosses, nor character without trials and discipline, nor rest without labor. "For in like manner did their fathers unto the prophets." (See the catalogue in Hebrews 11.) "How was this a reason for joy in persecution?" (1) It placed them in the brotherhood of great and good men. (2) It assured them that persecution was no mark of God's disfavor, for God's best beloved ones had suffered as they were suffering. (3) The persecution was no proof that their cause would not succeed. It made them, when the time came, partakers of Christ's sufferings, and therefore of his glory (Rom. 8: 17). (4) The prophets were honored and applauded at this very time, so that the discipline could see a measure of their reward.

II. Woe.—V. 24-26. The four blessings in the previous verses are now contrasted with the four corresponding woes. Both the characteristics and their fruits are their exact opposite. 24. "Woe unto you that are rich," whose object and purpose has been riches, who have refused the kingdom of heaven that they might attain this world. All riches that have been gained by wrong-doing, by selfishness, by the worldly spirit, at the expense of character and of devotion to the service of Christ. "For ye have received your consolation," the rewards which belong to such conduct, and grow out of such a character. The fruit is according to the seed sown. One cannot sow to this world and reap heaven. Grapes do not grow on thistles.

25. "Woe unto you that are full." etc. The exact opposite of verse 21. The same principles apply as expressed under verse 24. Compare 16: 25, in the parable of the rich man and Lazarus. "Observe the many parallels between the epistle of St. James and the Sermon on the Mount, Jas. 1: 1, 2, 4, 5, 9, 20; 2: 13, 14, 17, 18; 4: 4, 10, 11; 5: 2, 10, 12."

26. "Woe . . . when all men speak

well of you," because this implies, in this wicked world, that you have been unfaithful to God and to his truth. It was of "the false prophets" who professed smooth things, that pandered to the vices of the people, and not of the true and faithful prophets, that all men spoke well.

III. THE LAW OF LOVE TESTED BY TREATMENT OF ENEMIES.—V. 27-29. 27. "But I say unto you. Emphatic on the 'I.' Contrasting Jesus' teaching with the false views of the scribes. (See Matt. 5: 43.) "Unto you which hear." (1) To everybody, not to the twelve alone. (2) To you who listen with the inward as well as the outward ear; in whom prejudice, selfishness, a wrong will do not dull the hearing of the soul. "Love your enemies." To love our enemies is (1) to desire their good, sincerely and from the heart because we perceive the importance to them of their highest good. (2) To voluntarily devote ourselves to their attaining their highest good, so that we are willing to make sacrifices for it as we would for our own. Now these "inward feelings," both of love and of enmity, will express themselves in various ways, as described by the commands which follow. "Do good to them which hate you." S' in Prov. 25: 21, 22, and Rom. 12: 20, it is said, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." The only possible way of overcoming evil is by good. To hate our enemies is to have two bad people instead of one.

28. "Bless them that curse you." This will be the most likely way of stopping their curses. It will plant seeds of love. "Pray for them." The best commentary on these matchless counsels in the bright example of him who gave them. (See Luke 23: 34; 1 Pet. 2: 21-24; and cf. R. m. 12: 20, 21; 1 Cor. 4: 12; 1 Pet. 3: 9.) 29. "Unto him that smiteth thee on the one cheek," expressing his hatred and evil passions. "Offer also the other," a vivid way of expressing the teaching that one must not return evil for evil. The turning, as Augustine says, is to be "in the heart, as illustrated by the example of Christ himself (John 18: 23) and of Paul (Acts 23: 5)."

I suggest that the clue to his just exposition will be found if we assume that Jesus has his eye upon common rather than uncommon life, upon little affronts or insults rather than great, dangerous assaults upon person, property, or life. And we misapply when we hold that it forbids self-defence against assaults upon life, or the defence of wives and children against the assault of robbers; . . . but desist from resentment, forbear to retaliate. For yourself the morally safe course is to quell the rising passion of anger and the impulse to revenge, for in this course the evils you suffer from another's abuse are not to be named in comparison with the life of a resentful spirit. And him that taketh away your tunic, do not let him take your cloak; the mantle, the outer, larger, more valuable garment. "Forbid not to take thy coat also." The "tunic" or "undergarment," which was made of linen or cotton and folded close to the body. Do not let him take your coat, your rights. "We are to suffer loss ourselves rather than to resort to quarrelling or lawsuits." Love is to rule in all things, even towards those who injure us.

IV. THE LAW OF LOVE APPLIED TO GIVING.—V. 30. "Give," is giving, implying a habit, "to every man" (without regard to class, or condition, or race) "that asketh of thee." Here again our Lord teaches us by the method of a seeming paradox, and enforces a principle binding upon every one in the form of a rule which in its letter is binding upon no man. Were we to give to all men what they ask, we should in many cases be cursing, not blessing, them with our gifts. It is our duty to give what we can, and what our father gives us what we ask in prayer; not so did Christ grant the prayers of his disciples. That which the words really teach us the ideal of the perfect life which we ought to aim at, is the loving and the giving temper which sees in every request made to us the expression of a want of some kind, which we are to consider as a call to thoughtful inquiry how best to meet the want, giving what is asked for if we honestly believe that it is really for the good of him who asks, giving something else if that would seem to be really better for him. "And of him that taketh away thy goods ask them," do not demand them, "not again." Do not retaliate, but suffer evil and lose not your good-will and your good temper.

V. THE GOLDEN RULE.—V. 31. "And as ye would," etc. THE GOLDEN RULE here sums up the precepts so far given into one great heavenly principle, obedience to which would make each one a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have rather given the negative part of the command, Christ has given the positive. Christ so far from pronouncing the Golden Rule as a novelty, affirms it to be the "essence" of the "Law" and the "Prophecy." It is, in fact, the "primitive command" of God in the "hearts of all nations."

VI. THE GOLDEN RULE.—V. 31. "And as ye would," etc. THE GOLDEN RULE here sums up the precepts so far given into one great heavenly principle, obedience to which would make each one a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have rather given the negative part of the command, Christ has given the positive. Christ so far from pronouncing the Golden Rule as a novelty, affirms it to be the "essence" of the "Law" and the "Prophecy." It is, in fact, the "primitive command" of God in the "hearts of all nations."

VI. THE GOLDEN RULE.—V. 31. "And as ye would," etc. THE GOLDEN RULE here sums up the precepts so far given into one great heavenly principle, obedience to which would make each one a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have rather given the negative part of the command, Christ has given the positive. Christ so far from pronouncing the Golden Rule as a novelty, affirms it to be the "essence" of the "Law" and the "Prophecy." It is, in fact, the "primitive command" of God in the "hearts of all nations."

VI. THE GOLDEN RULE.—V. 31. "And as ye would," etc. THE GOLDEN RULE here sums up the precepts so far given into one great heavenly principle, obedience to which would make each one a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have rather given the negative part of the command, Christ has given the positive. Christ so far from pronouncing the Golden Rule as a novelty, affirms it to be the "essence" of the "Law" and the "Prophecy." It is, in fact, the "primitive command" of God in the "hearts of all nations."

VI. THE GOLDEN RULE.—V. 31. "And as ye would," etc. THE GOLDEN RULE here sums up the precepts so far given into one great heavenly principle, obedience to which would make each one a heaven. Different writers have quoted similar sentiments from heathen and rabbinical authors; but while the latter have rather given the negative part of the command, Christ has given the positive. Christ so far from pronouncing the Golden Rule as a novelty, affirms it to be the "essence" of the "Law" and the "Prophecy." It is, in fact, the "primitive command" of God in the "hearts of all nations."

B. Y. P. U.

OUR OBJECT. The enlightenment of Baptist young people; their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their acquaintance with the common bond in the New Testament, in the full affirmation of whose teachings

WE ASSESS OUR PEOPLE WITH OUR MISSION. Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting topics for Week Nov. 11. B. Y. P. U. Topic—"A fixed heart." Ps 112: 7.

C. Endeavor Topic—"How may we preach Christ?" 2 Tim. 4: 1-10.

The contributors to this column will need send contributions to reach the editor at least one week before the date of the issue of the MESSENGER AND VISITOR in which they are to appear. This may be remedied if we can secure a regular column in some other part of the paper.

Glad indeed are we that in this week's issue we have so many reports from the societies. Try and keep your work before our readers. Know that your society is organized and officered tell us what you are doing.

What do you think of C. C. C. studies by this time? Are they not grand? What a pity some of us could not have enjoyed such advantages years ago, and what a shame that so many are letting the present opportunity for training in "Distinctive Principles" pass unimproved. This we are assured of the influence of this course will be far-reaching, and those who most fully avail themselves of its open door will be greatest gainers.

REPORTS, ETC.

ST. STEPHEN, N. B.—Our society has commenced its winter work with ninety members, and is very successful. The meetings, which are well attended, are full of interest and a spirit of praise pervades them, such as has not been felt before since our organization. The officers and members of the district committee are very interested. Realizing the extent of the work to be done, and are doing their best to make the work successful. The efforts of the missionary committee have been especially successful, and the monthly concert meetings are very interesting. Realizing the benefit which we, as a society and as individuals, received last year from the Christian Culture Course, we have re-organized our class this year and are making a special study of the Sacred Literature of the following officers: President, E. Hunt; vice-president, Miss Sadie Jameson; secretary-treasurer, Effie A. Johnson. Indications are that work will be heartily done this winter, and there is plenty to be done. We have re-organized our Union. As it is small and to divide it up into the allotted committees meant only a few on each, we formed instead of committees three departments—devotional, social and literary, and practical work. Then, for many objects to the pleasure so we dropped it and took every one in on equal footing, whether Christians or not. No one can join without choosing one of the departments as their working place. We find the plan seems to work well, and as we grow we subdivide our departments into small committees and give every one a chance to work in some way. Some eight or nine took certificates and seal for the S. L. C. last spring, and one took all three seals. We enjoy our work and are growing in numbers, having something over fifty members now.

Yours in the work, EFFIE A. JOHNSON, Cor. Sec. Truro, N. S., Oct. 27.

TRURO—Prince St. church B. Y. P. U. reports a large class for the S. L. C. Course. At the two meetings already held for study, about thirty members have been present and there are more to follow. We have the same leader as for last year's work—Dr. Walker. Our Devotional Committee are wide awake to the importance of their work, and as their meetings are held every Sunday afternoon at the close of the S. School. Two young ladies, Miss King and Miss Hanson, are the senior leaders. The junior programme for Oct. 28th is as follows: After opening exercises a short service of song, roll call—verses answering to their names with verses of Scripture; drill on the questions of the Junior S. L. Course, repeating motto,

Indigestion is Stomach but K. B. C. overcomes it.

talk on topic for the day by senior leader, business, and closing exercises. This programme is varied as much as possible for every meeting. The first social of the season was held on Friday evening, Oct. 19th, as a welcome to the students who have come to Truro to attend the Normal school. The president of our union, Miss McCollough, is the first young lady who has filled that office with us. Her enthusiasm is felt by all the members. We hope to see, during the winter, many more come to the kingdom as a result of faithful labor in the Master's service. M. H. LOCKWOOD, Cor. Sec.

P. F. ISLAND—"Forward" is the battle cry of our Association. Union. Some of our society have made no report for some time past. Come, corresponding secretary, wake up! and send us a good report. In Charlotteville we are progressing. The S. L. course is booming. With a large class, an energetic teacher and interesting lessons we have, and are sure of good results. Our monthly social has come and gone. We all enjoyed it, and await another. Alexandra, Cavendish, North River and Summerside have also taken up the lessons. We hope to hear from them as to how they conduct their meetings, etc. It may be rather premature to mention our associational rally, '04, but don't forget it; prepare! Yours in the work, R. H. JEWINS, Sec'y Assn. Union.

HALIFAX 1ST BAPTIST CHURCH—We have not responded to your call for items for some time; perhaps we will do better in the future. We have recently held our annual business meeting. Reports for past six months show good work done, but room for improvement. We have received three associate members and thirty active, eight were associate members previous to their conversion. Fifteen soon as they accepted Christ, recognized the advantages offered by the B. Y. P. U. for working for and with Him, so immediately applied for admission. Our newly elected officers are as follows: Miss S. Norton, re-organizing secretary; Wood, vice-president; Frank Dunlop, treasurer; Miss Shaw, secretary; W. F. Packer, 18 Coburg Road, corresponding secretary; Miss Richardson, re-elected organist. Our committee are willingly taking up their work. We are praying for and expecting large blessings. Our pastor spends about thirty minutes each night of meeting on the S. L. C. We are getting more and more interested in the lessons. I cannot say how many of our members intend going up for examination. We are studying with a view to serving. SARA L. NORTON, Pres. B. Y. P. U. Halifax, Oct. 28th, '04.

CHESTER, N. S.—Our Union met Oct. 16th to prepare for the winter's study in connection with the Christian Culture Course. We have made considerable advance upon last year—more than double as many members of the Union as last year. A large number are present at private houses; the first part of the meeting is devotional, led by members of the Union and then the pastor takes charge of the lesson for the week. C. A. RAND, Cor. Sec. Wolfville, N. S.—The Wolfville Union is fortunate in securing as leader of the S. L. C. class Rev. Dr. Boggs, late of Theological Seminary, Hampden, N. S. Dr. Boggs is an authority in church history, and has been giving special attention to this line of work, the class promises to be of unusual interest. The instruction committee are also making arrangements for the course of lectures, the topics for which are given in the Baptist Union. M. K. C.

MARION BAY—On the 10th the Lunenburg County B. Y. P. U. Convention met at Chester Basin. We had a lively meeting. Such practical subjects as "How to conduct the educational meeting," "How to conduct the conquest meeting," etc. were presented in well written papers and by interesting addresses. We have a B. Y. P. U. in every church in the county, a large part of which are taken up, or are preparing to take up the Sacred Literature Course of this present year—The struggle for distinctive principles, the conquest meeting, also pursuing the Conquest meeting work. Chester B. Y. P. U. taking up all three of the O's. Our meetings led by the enthusiastic and hard-working president, Bro. W. A. Pickles, of Marion Bay, were grand and inspiring. We are encouraging and to allow the county to get ahead of us in B. Y. P. U. work. H. S. SEAVY, Sec.

"The Big B." Many of the young people who attended the Bridgetown convention will remember "the big B" as used by D. F. L. Wilkins in his admirable address, and doubtless more than myself longed to obtain the volumes containing the "stagnations and triumphs of the Baptists." Three years have passed, and now we are face to face with "the big B" and what it cost our forefathers to secure and hold, and hand down to us, it is found in the Baptist Union papers under the title of the "Christian Literature Course," by Dr. Henry G. Vedder; also his "Short History of the Baptists." The readers of this course are greatly indebted to the B. Y. P. U. of A. and Dr. Vedder for placing so much valuable information before the young people of America at such a trifling cost. It is gratifying indeed to find so many availing themselves of the grand opportunity, which must prove helpful to Christian life and character, and better qualify them for future usefulness in the denomination.

There are about 70 unions reported on our list; 58 of these reported to our secretary before last Convention, with 2,505 of a membership. In the same report we find there are nearly 400 churches and a membership of 40,000. What I specially want you to think over now and draw from the report is, that if all our young people in those churches (and the old, too, for that matter) organize themselves into a

For immediate relief after Eating Use K. B. C.



DON'T WAIT For a Cold to Run into Bronchitis or Pneumonia.

Check it at Once —WITH— AYER'S Cherry Pectoral.

"Early in the Winter, I took a severe cold which developed into an obstinate hacking cough, very painful, and so enduring, as to trouble me day and night. . . . nine weeks, in spite of numerous remedies. Ayer's Cherry Pectoral being recommended me, I began to take it, and inside of 24 hours, I was relieved of the tickling in my throat. . . . Before I finished the bottle, my cough was nearly gone. I cannot speak too highly of its excellence. — Mrs. E. BOSCH, Eaton, Ohio.

Ayer's Cherry Pectoral Received Highest Awards AT THE WORLD'S FAIR

class for the study of this particular course during the winter, their influence Baptistically would become felt, their love for the distinctive principles strengthened, and more zeal and earnest work for Christ characterize their future lives.

Best assured if you begin this now you will have no trouble to report yourselves as organized into a B. Y. P. U. before long, for the study of necessity compels you to help others, especially those who are out of the kingdom, viz: "the associate members."

Now so many say "We can't afford it! How much does it cost to organize? A ten cent sample package of "how to organize" will start you; and when you have called all the young people together decide as to how many papers, and constitutions, cards, etc. are needed. Probably from 25 to 50 would do the whole business. Looking at this cost it is small compared with the benefit you will receive.

The time to begin this study is now; do not allow this season to pass; order from Maritime head quarters—Baptist Book Room—at once. GEO. A. McDONALD, Pres. Maritime Union.

Like a New Person: GENTLEMAN—I find your B.B.B. an excellent remedy for Headache and Dizziness. I had tried several remedies, but to no effect. I have taken three bottles of B.B.B. and feel entirely cured. In fact I feel like a different person. Miss E. L. FAYLOR, Holland, Man.

I was cured of a severe cold by MINARD'S LINIMENT. Oxford, N. S. R. F. HAWSON. I was cured of a terrible sprain by MINARD'S LINIMENT. FRED COULSON, Y.A.A.C. Yarmouth, N. S. I was cured of Black crabs by MINARD'S LINIMENT. J. W. ROGLES, Ingleville.

CUT THIS OUT. Maritime Baptist Headquarters For Baptist Book Room 120 Granville Street, HALIFAX, N. S.

B. Y. P. U. LITERATURE. The Baptist Union, N. S. Clubs of 5 or more, \$1.00. Life of Jesus, by Rev. G. C. Wallace, 60c. The Dawn of Christianity, by Rev. H. C. Vedder, 60c. Short History of the Baptists, by Rev. H. C. Vedder, 60c. Constitution of Local Unions, per 100 25c. Junior Prayers, 25c. Assn's or Districts, 25c. State or Provincial, 25c. Invitation Cards, 50c. Pledge Cards, 50c. Junior Pledge Cards, 50c. Bible Readers' Circle Cards, 50c. Topic Cards, 50c. Add 25c. per 100 for postage. The Junior Union, How We Conduct our Meetings, 25c. each. Preparations for Convent of a Young People's Convention, 25c. each. The Local Union A Call to and Methods of Organizing, 25c. each. Junior Prayer Meeting Topics, '94, 10c. dozen. Prayer Meeting Top. 5c. (14th quarter) and Bible Readers Course, 10c. dozen. Sample package B. Y. P. U. Literature, 10c.

EDUCATIONAL. GO TO WHISTON'S COMMERCIAL COLLEGE TO LEARN Bookkeeping, Writing, Letter Writing, Arithmetic, Shorthand, Typewriting, Office Work, Etc. There is a growing demand among business men for graduates of this College. Send for Free Catalogue to S. E. WHISTON, 95 Barrington Street, Halifax.

The Best is the Cheapest To be the Cheapest has never been our ambition; to be the Best has always been. That ambition has given us our present standing. That ambition will continue to us in that standing. Send for Circular. KERR & PRINGLE, 81 St. John's Business College, Old Fellows' Hall, St. John, N. B.

FRAZEE'S BUSINESS COLLEGE 27th Year. HALIFAX, N. B., 210 Hollis Street. The original HALIFAX BUSINESS COLLEGE under the same management for twenty-six years. Best in every department. Business, Shorthand, Typewriting. Come here if you want the best return for your money and time. Circulars free. J. C. P. FRAZEE, Principal.

ST. MARTIN'S SEMINARY BOARD OF INSTRUCTION: W. E. MCINTYRE, R. A. (College University), N. B., Principal—Bible Study. Miss E. M. FLETCHER, M. A. (College University), Preceptor—Latin, Greek and French. SHIRLEY J. CASE, B. A. (Acadia University), Mathematics and Science. Miss LIZZIE R. HUGHES, (St. Martin's Sem. and N. B. Normal School), Writing, Rhetoric and German. Miss ANNETTE V. UCHMAN, (N. E. Conservatory of Music), Piano and Instruction. Miss LIZZIE L. BROWN, (St. Martin's Sem.), Shorthand and Typewriting. Miss MARION V. VAUGHAN, (Holland Art School), Drawing and Painting. HAZEN FORTN, Preparatory Department. PRINCIPAL—Miss M. M. SCHRIENER. Winter Term opens Monday, January 9th, 1895. Send for Catalogue to the Principal, St. Martin's, N. B.

HORTON ACADEMY WOLFVILLE, N. S. The Autumn Term of this Institution opens September 5th, 1894. Winter Term January 9th, 1895. This Academy Invites the attention of Students generally. Special attention is given to the preparation of its classes for matriculation. It also provides a good general business course, beside fitting student teachers for the Normal School. Situation beautiful, healthy, central. Well trained and experienced Teachers compose the staff. The Manual Training Department is well equipped for its classical, perspective and instrumental Drawing, Carpentry, Wood Turning and Iron Work, affording excellent opportunities for students looking toward mechanical, engineering, etc.

The Academy Home, Equipped with modern conveniences, well provided for, and supervised by three resident teachers, insures the comfort and good order of the students. Terms reasonable. Board and laundry \$2.00 per week. Winter term opens SEPTEMBER 9th. We are authorized to state that the Nova Scotia School of Horticulture will be open free of charge to all students of the Academy. 25 Glen I. B. OAKER, Principal.

Acadia Seminary! BEAUTIFULLY SITUATED —AND— ELEGANTLY EQUIPPED The LITERARY DEPARTMENT provides a College Course, a Teachers' Course, and a Commercial Course. THE FINE ARTS DEPARTMENT provides Instruction in Voice, Piano and Violin, Painting and Drawing. Education and Calligraphy. The Autumn Term opens SEPTEMBER 9th. Winter Term, JANUARY 9th. Correspondents and all desirable information may be had on application to the Academy. 25 Glen I. B. OAKER, Principal.

Printing CAREFULLY PROMPTLY ALL KINDS NEATLY PATERSON & CO., 70 GERMAIN STREET 70 ST. JOHN, N. B.