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DIA ANNIVERSARY

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Preliminary Exercises — Baccalaureate Sermon by Rev. William Newcomb - Eloquent Address [by Rev. H. F. Waring of St. John.

WOLFVILLE, N. S., May 31 .- Wolfville as the educational centre of the Maritime Baptists is the mecca to which many friends and old graduates turn when the time arrives for the annual closing exercises at Acadia. This year a feast of good things is marks, calling attention to the distincexpected, and visitors are arriving in tion between an event such as the large numbers, taxing the town to its present and its setting, and referring utmost capacity. The first exercise on the programme

was the plano recital at the seminary, which took place on Friday evening in alumnae hall, which was very beautifully decorated with apple blossoms and smilax for the occasion. The large number present listened sym-pathetically to the different selections and the frequent applause evidenced their appreciation. Miss Glimore, the director in the musical department, read a brief sketch of the history and story of each selection before their execution, which added to the enjoyment of the listener. Miss Mary De-lap of Paradise, and Miss Mabel Elliott of Clarence skilfully rendered several selections, all of which showe not only the natural ability and power of the young ladies, but also the skilful direction and training of the instructors in the musical department. At the close of the programme Miss Delap and Miss Elliott rendered on two pianos an especially enjoyable selection, after which beautiful bouquets were presented to the fair graduates. The pupils of the musical depart ment then presented to Miss Gilmore, who leaves shortly for further study in Germany, a steamer rug, as their parting gift. "God Save the King," brought to a close. a very pleasant evening. young ladies of the seminary The

graduating class of 1902 have the honor of introducing a new feature into their closing exercises, in the form of Class day, which was a most enjoy-able occasion. This took place on Saturday afternoon in alumnae hall, the final and supreme education which was artistically draped with blue and white bunting, class colors, and motto, "Virtute Non Verbis," and and motto, "Virtuie iven. The young 1902, in letters of smilax. The young es, 19 in number, arrayed in da white dresses, wearing white ros the class flower, took their places and the president, Miss Ruby Darrach of Ayiesford, with much grace and dig-nity, gave the salutory, in which she referred to the pleasant school life, and the interest and devotion of their After the roll call by the teachers. secretary, Miss Amy Witter of Halifax, the class history was read by Miss Mabel Lee of Aylesford. This was a resume of the trials and joys ward the general good. of the four years of school life and abounded in wit and pathos, eliciting

twenty years hence. The fate of each member was predicted and described, much to the enjoyment of those present.

He was then ordained over the Bap-tist church at Hallowell, Maine. In the thirty years of his pastorate he has had, only three churches. Hallo-well, South Berwick and Thomaston. He is a man of fine presence, alert and intellectually active, an original and incisive thinker, and a thorough elocutionist, having during his study at

SEMI-WEEKLY SUN, ST. JOEN, N. B.,

Acadia captured the prize in elocution. The speaker took no text, but read several passages of scripture as tend-ing to suggest and illustrate his course of thought. After some general reto the usual fruitlessness of counsel, he announced as his theme, Some Ele-ments of a True Christian Education. The importance of self-discovery through education was the first point has union and communion with God, and the more of this life he has, the urged. This is the true end of study and the purpose of bringing the stuand the more of this life he has, the closer the union and the sweeter the communion with God. The very es-sence of religion is "practising the presence of God." In Jesus the es-sential germ of all religions found "its bright consummate flower" and ripest fruit as he practised the presence of "The Father." The gospel of John, xvil., 20-23, gives as the words of Christ in prayer: "I pray that they dent into contact with different phases of truth that his own constituent ele-ments may be awakened and trained. Education should be really education. If not lost sight of in theory, failure to compass this end in practice is continually apparent. Many are handi-capped through life because of traditional rules and precedent. It was also urged that a man should be him-self and act himself. That every man Christ in prayer: "I pray that they may all be one; even as thou. Father art in me, and I in thee, that they also may be in us; that the world may know that thou didst send me, and has something of his own was affirmed, suggested by countless analogies lovedst them even as thou lovedst me.' of nature. The fact of correspondence "Herein lies his characteristic greatbetween the sign and reality in the reness, that he led men to God, that ligious life was asserted and quite thereafter they might live their fully illustrated. Nature's signs reveal life with him." Life in God is the accurately the indwelling life. But Christian religion, and life with Christ men may assume, unconsciously, conin God is the mystery of Christian reventional forms of experience which John Foster asserted in his celebrated

Though a mystery it is a reality. essay, was in his day a cause of the life is hidden. Nature awakes from her aversions of men of taste to the Christian religion. The form is assumwinter's sleep to clothe helself in a garb of wondrous hues. The loving ed to compensate for the inward real-ity. The last point urged was that a of raindrops from the clouds, and sweetest words of dewdrops on the man should learn to forget himself. This was considered, for a little as selfearth have wooed the buds to open up ss, in which condition their hearts in floral messages of love, man's best powers are thwarted and repressed. The reverend gentleman the flowers fill the eye with their next gave his conception of self-for-getfulness and made it equivalent to beauty, make the air heavy with the fragrance of their sweetest incense and we ask our friend the botanis self-effacement. This was regarded as what is the explanation of this won ation of the drous change, and he answers-Life We ask him what is life and he is powers of the soul. The significance of function was traced through all lower life to man. Earlier forms were dumb or his jargon is unintelligible to us, but the zephyrs stealing over the nutritive and reproductive. Gradually a muscular system is developed and inits, but the zephyle steams the fresh green grass and /kissing the flowers on the way, whisper with the many tiny tongues of mature, "it is hidden, it is hidden." We go to the stinct becomes apparent. Later intel-ligence dawns and culminates in man Now the sequence of function and principle of continuity demand that man must grow in unselfishness. Spir-itual ends are now demanded or man wild woods and we are thrilled by the ong that Dr. Rand has with such poetic and patriotic insight worded thus: Oh, dear Canada, Canada, Can-ada, and we ask who is the songster? must degenerate. The general conclu-sion reached from the whole was that both learning and life have ends be-Our friend the naturalist, who knows the sights, sounds and ways of the yond themselves. The end of learning woods, takes us to a distant tree and is the development of personal char-acter. The end of life is service, the contribution. Each is able to make toshows us a little sparrow. We ask it is possible for that little white throat to pour forth such a sea of melody upon some of the waves of which our souls were floating with delight. When

ADDRESS BY REV. H. F. WARING. abounded in wit and patios, entiting abounded in with and pations, entiting abounded in with and may be very cultur-much applause and laughter. On Sunday evening College Hall was filled to its utmost capacity to listen to the address delivered by the Rev. H. F Waring acadie '00 pastor of the F. Waring, Acadia, '90 stor of the sings: It is hid in God, strength. The good manners of the cultowards heaven. Brussels street church, St. John. Dr. hid in God, hid in God! Hidden, yes, but real. Though the religion of a Kierstead offered prayer. The president of the society, C. K. Moore, took Christian, like all other kinds of life, charge of the meeting and introduced is mysterious, and cannot be defined. it is real, and the reality of this life His address was an eloquently hidden with Christ in God is the very powerful exposition of "the Religion warp of the whole system of Chris-tion truth. This is the truth that is of a Christian-its nature and effectsback of the great doctrines of the faith. Regeneration is the coming of new life from God. Conversion is the what it is and what it does." College hall was crowded with an audience that followed every word of the adcorresponding flow to God, and togeth-er they mean that the great at-one-ment has been made. Inspiration and dress with intense interest. In introduction he asked : What is religion ? How glibly we talk, said he, about many things we do not unrevelation are due to the man-ward flow from God. This is the thought in derstand ! How commonly we the Pauline references to union with terms it would puzzle us to explain ! Christ, and in such analogies as the How much easier to describe than to union of the vine and its branches. As there is a commingling of the juices of these, so there is a commingling of the life currents of God and man. Wonderful, is it not? The current lefine ! . How much easier, for instance, to watch and write about the working of electricity than to tell just what electricity is. How much easier as in our text, to describe the effects of religion, than to define its nature. What is it? It is life, or better, it is a kind of life, for though we of inspiring grace coming to man and the return current of worship going to is a kind of life, for though we God, the arterial flow of the very should be able to get to the heart of heart-life of God and the veinal flow the mystery of life, and find that to be purified with the very breath of there all life is the same, yet in view of its different manifestations, we What a pity that we do not better ap-may legitimately speak of its different preciate this wonderful truth. As the may legitimately speak of its different blood circulated in the living body bekinds. The true nature of religion as fore Harvey discovered its circulation, a kind of life, like the true nature of so a man may have the Christian life. the living seed is shown as it grows. even though he does not think of these religious currents, but simply of Failing to see this some have argued "the fact that as the condition Christ as a Savior, outside of him, of religion at the beginning of its history was everywhere more or less but as Harvey's discovery of such an advance in the science of heart irrational and pathological, that it is therefore a morbid disease." To them, theology, as the science of religion, is a part of pathology, the science of morbid conditions. Instead, it is a and healing, would not a better recognition of the fact of the flowing of the Christ-life within us make for spiri-tual healing and health. It would help us not simply to have that life, but to have it abundantly. It would fill part of biology, the science of life, a disease to be outgrown. So far at least man seems to have been "incurus with a dignity and holy pride that would keep us from sin and would ably religious," and we are to look enable us to seek those things that are for its true nature not simply to its above. Intensely demonstrative as beginnings, but its highest growth. we are, we believe in blue blood of the What is the true nature of reliright kind. To learn that we are desgion ? It is not worship of God. not cendants of truly great ancestors ove of God, for none of these is large enough to include it, though it may include all of them. The only prowhose blood is in our own veins would fill us with pride. How much more reason have we for joy and pride in word that includes it is the word life. the great truth that in a way unknown This, however, is too large, for there before, the currents of the life of God are in our souls; that we are not simis life in plants, and animals, and we do not speak of them as religions. The distinguishing principle of the ply the offspring of the animal man, but are children of God, heirs of God religious life must therefore be found and joint heirs with Jesus Christ; that in distinction from the life of the in that which distinguishes man from these. It must be found in those enother animals we have Life; that we fowments which we commonly speak are not dogs, but Gods. of as man's soul. Because of these en-This leads us to the effects dowments man is the religious animal. the religion. What does it do ? AB As such he is capable of sin, which s the failure to subordinate that which life religion must have some expres sion. Prevent life from expressing it-self and you destroy it. The religion of a Christian manifests itself in exis in our lower nature to that which is higher, according as a man is able to distinguish between them and has the power of will for this subordinaof a Christian manifests itself in ex-pressions of a sense of security for it is hid in God Almighty and nothing Christians themselves must awake to tion. The study of the history of re can really hurt us against our wills. the fact that the crying need of the It manifests itself in expressions of age is not for gospel preaching, but joy, because it is hidden in the foun-tains of joy. It manifests itself in ex-races of religious animals are "incurligion shows that where man thought his union with God was much the same as his physical blood-bond with the other animals, his moral sense was weak, but as he distinguished himself pression of power because it is hid- ably religious," even the highest Chris-from the other animals and feit he den not in the earth like the talent tians seem to be incurably animals. Be

hidden in the dyna-is hidden. service and introduced the preacher. Mr. Newcombe, graduated from Aca-dia in the class of '70 and afterwards from Newton Theological Seminary, and taught at Newton for two years. one law of sin which is in my mem-bers, because the mind of the fiesh is enmity against God." Man thus in splite of, or evan because of his religion of safe and joyous power, be-higher endowments, may in a certain sense go lower than the brute. There is some truth as well as much wit in the words of her who said: "The fatherless and widows in their afflic-more I see of men the better I like I see of men the better I like tion and keeps itself unspotted from Yet, though man may thus the world because it is both moral than the animals of which and philanthrophic. Other religions

JUNE 7, 1902

may rise higher than whom he reads. Though but the Christian religion is shown to be the religion by its purity from anireligious animal, it malism, through its power of altruism. ted. Like the philo- The place that lower religions give to n that was short and rites, Christianity gives to righteous narrow, it is high. As the carbon, ness while to its righteousnes hough black, becomes luminous with lectricity, so he, though of the earth, In its spirit of loving sacrifica for In its spirit of loving sacrifice for earthy, may be illumined with the living light of heaven. By virtue of his religious life, man that the Son of Man came not to be that the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many but that "He said unto all, if any man would come after me let him deny himself and take up his cross daily and follow me, for whoseever would save his life shall lose it; but whoseever shall lose his life for my sake the same shall find it." The Christian life is not simply for the imitation of Christ. It is for the reproduction of his work. We follow his example in proportion as we have his life within us. How did that life manifest itself when Jesus was on earth. The gospel of Mark tells us that Jesus was a carpenter as well as a teacher. In going about doing good he manifested to the body as well as to the soul. Though in his teachings we may not find any own definite social programme, yet with the personal purity and altruistic power o the human life of God, the divine life of man, he entered into the different

departments of life and (the presence Al of this same life is greatly needed) if we are to settle the disputes and solve garb of wondrous hues. The loving the great commercial, social and reli-glances of the sun and heavenly words glous problems that confront us to-

So great are these problems that many a conscientious man situated so that they are pressing upon his spirits, can say with Hamlet:

The time is out of joint, O cursed spite, That ever I was born to set it right.

Those who have gone beneath the service of the problems assent to the truth of the saying of Dr. Josiah Strong: All quick and easy processes for regenerating society without regen erating the individuals that compos It are delusions. They are feeling that beneath the spirit of competition in business underlying the unjust distinctions in society, beneath much of the pretended differences in doctrine, the fundamental cause of all these difficulties, is selfishness. It manifests itself in the poor as well as in the rich, in the cultured as well as in the ignorant. The greatest question before us then is how is this selfishness of the

animal man to be overcome. Culture is good, but mere worldly culture is not enough. A man may be very cultur

thing needing correction.

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a Christian ever so religious, there remains in him this side the grave a streak of insubordinate lower naturethe "radical badness" or "original sin" that is not yet eliminated, and as a result he sometimes may not be able to stand the heavy strains which he is subjected in business, in society, in the church, in his home and in his heart. Like the legendary when encased in gold, the inordinate desire to be surrounded with that which gold can get, robs many a Christian of the sweetest music of I believe that Christians as followers of God and that believing ye may have

of Him who was meek and lowly in heart-as those who walk humbly with God-by precept and still more by ex-ample, should teach the age the need-ed lesson on the simplification of life. While with the advance in civilization here has been increased facility for the satisfying of human wants, the number and intensity of these wants have been still more increased. While man needs but little here below, his wants are innumerable and the effort to gratify them is the explanation of the rush and rivalry, the stress and strain of modern life, in the midst of which we cry:

"What shelter to grow ripe is ours, What leisure to grow wise?

We need to learn and live and teach: "How wise selection simplifying, life Supplanting what is evil by the good,

who are so much conformed to this selfish world that selfishness has still great and, it may be, increasing power in our hearts and lives, there comes through the ocean of God's love this loving message from the other shore: "Make Jesus King." To the great masses of mankind fighting against the elements, against themselves, against their God, there comes that living message charged with the elec-tricity of God's love, "Make Jesus "Make Jesus King." Dear men and women; these words are spoken: "That ye may believe that Jesus is the Christ, the Son

life in His name." WOLFVILLE, N. S., June 1 .- Asembly hall of the college was filled on Saturday evening by an appreciative audience to listen to the combined talent of the institution. An orchestra composed of college students has been in practice during the year under the leadership of O. B. Keddy of the senior class. He is assisted by W. R. Haley of St. John, Avery DeWitt and A. Horwood, Truro, violinists; Frank Starr, elarionet; Avard Cohoon, trombone, and S. Denton and R. B. Dexter, cornets. They performed admirably and every selection was heartily encored. Miss Clara Drew, vocal teacher in the seminary, sang two beautiful solos, "Sunset" and "Abide With Me," which were enthusiasticalencored. Miss Lida Munro of Bridgetown, a graduate of vocal music

of Greenfield. of St. Stephen, N. H New Glasgow, J. D. enville, A W. Nal nd Harold Ellis of Charles R. Morse, matics in the acade ed to také a post-gra an address, togethe headed cane was pr the academy student Mr. Morse made ply, expressing his r aration and his love his pupils. WOLFVILLE, Jun tionally bright weath tinues. The town is itors, and this 64th fair to be most large of those present are ing, St. John; Rev Acadia '\$6, of New H John Masters, form Hall, of the class of Paver (Miss Loy guest of her uncle, D J. W. Spurden of t Fredericton, and Mrs. guests of Prof. Wor Reed, teacher of eloc mal'School, Truro, a Acadia, Mrs. M. C. herst, Mrs. J. J. Margaret Wallace Dean, Mrs. Everett, purt Haley, St. John d. St. Stephen; E. I.; Miss E. Lou N. B.: Miss Edith Mrs. Burpe Witter, Schurman, P. E. Stewiacke, the guest Dr. A. C. Chute; O. town; Mrs. S. Morse, Mrs. Morse. Paradi Miss Laura Kinney, Jameston, Truro; M Sussex: Miss Ethel E ter; C. L. Freeman, A water; Chesley Schu P. E. I.; Mrs. McF Mrs. Edgar Whidde S. Harding and J. John: F. D. Cunnin C. Ogilvie, St. John Mrs. Kempton, Dart White, Hantsport:] Acadia '98, Dartmo Reid, Berwick; Dr. John; H. H. Wickw M. Beckwith and Mr ming; Rev. A. L. Pal Cape Breton; Judge ville; Miss Emma Be A Capital Cure 1

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Mrs. Martin Bu street, has received Cape Town that wi prized. It is a mar ing the troopship Ma her son, Martin J. Bu Africa. The frame life belt, the picture picture of the stean piece of artistic w

"The Valedictory," by Miss Vega the speaker. Creed of Fredericton, was a well writ-ten and exceedingly touching paper, in which the parting soon to take place between teachers, pupils and classmates was referred to with much feeling and tenderness. The fare well words addressel to teachers and classmates gave a touch of sadness to the happy occasion.

ntation of gifts was made to A pres members of the class, which brough out in a humorous way, their peculiar ities and was a pleasant part of the

Ercellent music was enjoyed, con-sisting of a piano due by Miss Mabel. Elliot and Mary Delap; vocal solo by Annie H. Murray and Miss Sadie Epps, and the class song, tune, Jingle

Right ahead, straight ahead, Our colors white and blue, We belong to Acadia Sem, And the class of '02.

Right ahead, straight ahead. Loyal, brave and true, Hurrah for old Acadia, And the class of '02.

WOLFVILLE, June 1. BACCALAUREATE SERMON.

On Sunday morning the Wolfville Baptist church was filled to overflowing with a large representation of the youth, beauty and intellect of the provinces. The side galleries three were filled by students of the college and academy, while the north gallery fairly bloomed with the grace and sweetness of the fair young ladies from the seminary. Long before the time for service the heuse was packed, and as the college bell ceased ringing, the long procession of seniors in cap and gown, headed by the president, Dr. Trotter, the speaker of the morning, Rev. Wm. Newcombe of Thomas ton, Me., and Rev. H. R. Hatch moved slowly up the middle aisle to the seats ed them, in the front. The class numbers 24, three of whom are young ladies. Their names are: S. J. Cann Pleasant Valley, P. B. I.; Ira M. Baird, Tremont; Gordon E. Bill, Theodore H. Boggs, C. M. Baird, Avard K. Cohoon, Wolfville; Egbert L. Dakin, Centre-ville; Percy S. Elliott, Clarence; Fredville; Percy S. Billott, Clarance, Fred-erick G. Goodspeed, Penniac, N. B.; Kenneth W. Haley, St. John; Owen B. Keddy, Milton; John S. McFadden, Johnson's Mills, N. B.; Miss Bessle McMillan, Isaac's Harbor; Denton J. Neily, Middleton; William L. Patter-son, Amherst; Miss Idda Pipes, Am-herst; Miss Edith Rand, Wolfville; Clinton P. Reed, Berwick; Barry W.

Roscoe, Kentville; Percy R. Schur man; Leonard L. Slipp, Sussex, N. B.; Herbert W. Smith, Elgin, N. B.; Warren M. Smith, Amherst; Aaron Perry, Queens Co., N. B.

The baccalaureate sermon was delly-

And better things to best." tured consist in little sacrifices. Be-cause of these sacrifices culture is What would the religion of Jesus do

religion.

good, but because they are little it is with us? It would subordinate the insufficient. Legislation is also get physical and even the intellectual life but mere legislation is not enough to the life that is hid with Christ in 1 aws cannot enforce themselves. Good God. It would give us a simplicity laws must have healthy public opinion that would not be nerveless and lifeback of them or they are miserable less, but one in which the currents of farces. Laws that would do with the free play of selfishness Laws that would do away need back of them strong unselfish ness, public opinion, and in proportion it; free for its salvation because free as they had that the need for then would be lessened. from its sin. We would not be satished with waiting to walk upon the

In the early part of the sixteenth golden streets in the sweet by and by, but would be willing to work with century, Sir Thomas Moore published what soon became a famous political ron shovels in the "nasty now." romance. In it he described an island on which was a race that had such would not be with profiting in a worldperfect organization that it was free from all the troubles that affect the many, but would be even glad to suffer in a Christ-like way for represent-ing the at first unwelcome but higher societies of actual life. The name of the island is suggestive, Utopia, which truths of God. We would be able to means nowhere. Nowhere in active leave father, mother, wife-yea, even life itself for Christ's sake and the life has human legislation, organiza tion or cultivation produced a society free from enormous evil. They can

eccentric in the world that is centred not eradicate the selfishness that is in self, and would be willing to be conthe underlying cause. Though to some extent man may restrain and refine, they cannot overcome it. With man this is impossible, but as with God all was on earth. Example for the ages-Christ of God things are possible, it is possible for

Driven by love for God and man, thy man in proportion as through saving faith he receives of the divine life. In a Christlike participation in this zeal umed thee and thy flesh didst so

reveal life an incarnation of Gpd, which inner fire that, nearing Zion, awed The means the culture of the cross rather than of worldly wisdom, and accord-ing to the laws of the spirit rather

Were those who followed. Temple, trade and fraud Fled from the flame, and some who sought thy weal than of the flesh-in this, then, lies the hope of the world. In proportion sought thy as men by loving union with God be d. Thus, where nillions kneet come citizens in heaven, do they be come true citizens of earth. In the Were laid the true foundations deep words of others, "The soul of all imand broad. Strenuous Christ; we question

provement is the improvement of the soul;" "Social stability requires charwho glow acter and character requires religion;" With thee-ignore their burning words the only revival of religion that will and laugh abate the social troubles of our time And say: Their anthracite is only

must be of a genuinely social relichaff. gion. No man liveth to himself, and The "crazy Moody" zeal offends us s no man dieth to himself. Bear ye one Shocks us from sinful self-complacency another's burdens and so fulfil the law And craze us with their earthly enof Christ. "Love your enemies and ergy. pray for them that persecute you."

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The remedy for social discontent and dynamite bombs is Christianity as As the life of Jesus was a life of self-sacrificing simplicity and of en-thusiastic altruism, he who would be taught in the New Testament. Talk about the questions of the day ! There a follower of the "Strong Son of God" is but one question and that is the should be ready to endure hardness as a good soldier in the good fight of gospel. It can and will correct every-But when ? The final correction of flict be long and bitter, the victory is all that today needs correcting is, ac-cording to present indications, a long way off, for not only do the myriads of men of lower religions need to sure, and the kingdom of this w will become the kingdom of our Lord and of His Christ. Above money, pleasure, fame and all that rules our

our hearts today, and may his sceptre class at some length. our hearts tous, and may his sceptre ; sway our lives all our days. In the summer of 1889 the students at North-field were electrified by a cable from Japan. In it the Christian students

two years ago, sang the "Creole Lover's Song," and was twice recalled. Miss Manatt, teacher of violin, gave

two exquisite selections. Miss Drew and Miss Manatt have resigned their positions in Acadia Seminary, which they have filled so successfully. Miss Brown, elocution teacher, has also resigned. Dr. and Mrs. Trotter were informal-

the divinely human life would pulsate with mighty power. In God-God in us, we would be in the world but not of graduating class in the seminary, old graduates and visitors. Many availed themselves of the opportunity to meet old friends, and the president and his estimable wife.

Dr. Sawyer was at home to the sen-We iors and their friends on Friday after-

ly way through representing the ques-tionable or erroneous opinions of the WOLFVILLE, June 2.-Horton Collegiate Academy is one of the oldest of the higher institutions of learning in the maritime provinces. For over 70 years it has maintained a continuous record under successive principals, for high class training in the fundagospels'. Centred in God, we would be mentals of a liberal education. Under the faithful direction of Principal Brittain, the year now closed has been sidered mad as Jesus was when he a most successful one. The graduat-was on earth. ing class numbers 17, most of whom will continue their work in the col-

lege. The commercial classes are the largest on record, as banking, bookkeeping and other features of a bustness education are now so thoroughly taught that the demand for this kind of training is a permanent and grow-

ing one, in view of which the author-ities intend to greatly improve and ex-tend the facilities in this direction un-til they are equal to the best. The academy is a pioneer in manual training, and during the year over 100 munits have received instructions in pupils have received instructions in the building and additions to the equipment made during the past sumtho mer have greatly enhanced the efficiency of this important feature of the work of the academy, so that it is now not inferior to any in the maritime provinces.

The public closing of the school took place in college hall on Monday evening and was well attended. The students, headed by the faculty, marched in to the processional march, played by Miss Edith Spurden of Fredericton

and Miss Ethel Harris. Essays were delivered by Frank Adams of Fredericton; subject, "Athens, the Eye of Greece;" Lloyd Corey of New Canaan, N. B., on as a good soldier in the good fight of "Manuel Training," F. S. Kinley of faith, knowing that though the con-Port Hilford delivered the "Valedictory." One of Chopin's valses, by Miss Eleanor Wallace, and "Mountain Zephyrs," by Miss Mabel Illsley, both beautifully rendered, added much to the pleasure of the occasion. Rev. George lower lives may Jesus be enthroned in R. White pf Hantsport, addressed the

The other members of the class who prepared essays were: Nora M. Bent-ley of Wolfville, Archibald Flemming of Port Hilford, J. B. Sullivan of Wining message: "Make Jesus King." nipeg, A. Horwood of Truro, Harry To those of us who are Christians, but of Kensington, P. E. L. A. H. MoBy Wreck of Stea CV RANCOON (Br -The British st Madras for this p gers, which was foundered May 2, to the discovery (discovered sunk the Irrawaddy D track of shipping protruding above