BACCALAUREATE SERMON. Preached before the class of '92 of Acadia College, Wolfville, May 29th, 1892, and published by scial request of the class. By S. McC. BLACK.

1 Kinst 2: 1, 2. g David is about to die. That messenger who, with impartial micks his way to the hut of the t and the passee of the king, is ag near to Judah's royal sates, cans to enter the chamber of the

or orded eythe and spade." i's work is done. His bat-fought. His armor rosts. Nervel.cs is now the arm Goliath. No more will it of steel or wield the puis-No more will the mighty gird himself for the battle. ighly significant of the

aged king, trans-ngly office, would nt phrase the ad-As

th I mean 1 speak of building th I mean of course something more than the setting of truth be-ne's mind as an object of study. I of truth rather in its moral eligious character and as it is in-in man's relations and obligations and to his fellowmen. To build th is to make it, not mercly the of study, but the rule of action. is a prime

sue nona ot tool. If you would trueat sense, a king you must he kingdom of truth. 'Apart you may indeed have some wer. You may be a man of man of knowledge and re-your authority will be brief poor semblance of a kingdom pase away. But truth is that kingdom is an everlasting Yet it is not of this world. It

-is, in the true ntial king. He man who has lead and rule power" is an adage

to action. is not power.

However, it right or by use and de-at seem but to think, to

pomps and one up no golden is bows down to none. Is ambib is gradered the God of heaven and to Hing alone it bows the knee. Is desting-let us believe—is to fill all the earth have set themselves and the rulers have taken counsel together against its king. The King, when He came, a scarce found where to lay His head. Men called Him a disturber and an w evil doer. They hanged Him on a cross. And if you go to the world to day in the th name of truth, it will hardly accord to you its reverence sand its love. Many of truth have been called winese truth have been called winese twitting with

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get a man into heaven without Himmelf first getting down out of heaven. The principle has never been repealed nor amended. You and I, living in this world and in this city, can make the place we live in more heavenly, if like the Lord we are prepared to led our own convenience and felicity alide, and to take hold of the world on that side of it where it has no true convenience and felicity, and we shall never accomplish it otherwise. If you and each of us 'have any wish to be a little redeemer, there is no other way to do but to put out our feet in

ward is offered for the mad dog's life. Hear those yells ! See that crowd storm-ing past our gate !-sticks in the air; stones in their flats. They are after him. But the mad dog's wife, frantic, comes also to town. Along theatreets, through the breeze, she hurries to the office of the sub-magnitariate. She warns him that he must not let anybody touch that dog, however mad, because, he is is her husband. Coming back, wikim should she meet but Mr. Dog himsdif. Quick as a flash, opening the dirty cloth, wrapped rough the dirty cloth wrapped be dire with the walk lovingly adown the street, all arm in arm, toward sweet, wreet home. There are many verexions of the year for mad dogs, and a reward is offered for the life of every dog that is running loces. Look, going by in the road! A man with a long stick across his shoul-der. On each end, with his hind feet tied around the stick and his none dirty. Look on that plate! What rich Gira-venterins! No, they are peathers! No, hwaginm Bomm plum. It is the sith wrapped in the same dirty wrapped row for know what they are. The word for killing them. Almost every day two' or three wand a taste of its own, one can build or nimself a none and the stars and in all hings. The setting maked of who does not build on a the intervent second who does not build on a the intervent second who does not build on a the intervent second who does not build on a the intervent second who does not build on a the intervent second who does not build on a the intervent second who does not build on a second who does not build on a the setting maked of the second who does not build on a the setting maked who are prepared to let our own give of study. If like a setting the second who does not build on the setting the second who does not build on the setting the second who does the second who

associated by and let us go reverently the step farther and say, so far as God is vealed to us, love is the crowning ele-ent in God. Love can do all things, rocks a cradle, it redeems a world, everywhere it is beautiful, and in its present manifestations it is division in the second seco cks a cradle, it redeems a world, est manifestations it is divine. It is related of the English ancestor of a well known Philadelphia Quaker familar with the deal languages, and ing roams and tears, in sweat and d. It bows in bitteragony of sharm But look again, it is craited at ingth hand of God. Every knew a in homage. Every tongue sing rimph. we is God's rule of life for mam man's duty toward God is scoupe the in love and all God's grace to shi followann is comprehended in s. Thon shall love thy neighbor as the life glowann is comprehended in "Thon shall love thy neighbor as the in flow and is out on the sees the students, and the students, and the off Guaker. They stationed them-seling on the threshold of active life. The life me say to you, you who are s a cradle, it redeems a world, here it is beautiful, and in its manifestations it is divine. It it of servants, it is king of kings. s itself of noreputation, it takes vilset place and stoops to wash of sinful men. It poors itself groans and tears, in sweat and it bows in bitter agony of shame e beneath the weight of human u look again, it is excited at abideta un event and a compression as the second se

nding on the threshold of active life, ecasting plans and hopes for future sets, you can do nothing that shall be ill and worthily accomplished without re. You may indeed do many things, u may labor long and prudently, and here wealth or, eain distinction in the

hree asses; them."-The Christian Register. Rev. Was. Hollinshed, Pator of the Presbyterian church of Sparta, N. J., voluntarily writes strongly in favor of Hood's Samaparilla. He says: "Nothing I know of will cleanee the blood, stimulate the liver or clean the stomach like this remedy. I know the stomach like this remedy. I know The highest praise has been won by Hood's Pills for their easy, yet efficient, action.

e been calles upon live love. You may indeed a pridently, and your may find yourself a king a kingdom, but I subhit to You may labor long and pridently, and a kingdom, but I subhit to You may labor long and pridently, and be a king without a kingdom ever of men. You may congratulate be a king without a kingdom and to be no your soul on your soul on your achievements and others may talk much of your success; and yes, if love to God and love to man be absent, your live will be a licerord and be absent, your shall be a licerord and be a been to the success in the success in the success in the success. The success is nothing noble or stable spart be absent. Your live will be a licerord and be absent, your live will be a licerord and be absent.

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Sabbath Sc

EXPLANATOR

June 18

For Constipation Ayer's Pills Lesson XIII. June 26 MESSIAH'S R Ayer's Pills OUARTERLY- MISS

For Biliousness Ayer's Pills GOLDEN TEX "All kings shall fall down ations shall serve For Sick Headache all nati 72: 11. Ayer's Pills

I. THE MESSIAH-DI TAY judgments, O God. this verse is virtually a the pealmist only asks that God will give. THE KING is doubtless who, when he first been the wonderful promises G a vision, doubtless cher in which he wasjoined by of bis people, that the wond be realized in his greater than Solomon is may be said to stand in in the sense that the imag from him and from his gloay of this persons. may be said to stand in in the sense that the image from him and from his glory of this personage that of Solomon; the ext minion is greater; its bles aubject far more deep. The voice of the more transformed to the sense of the sense that the Redeement of the work the Godman. Thy judgments. Refer decisions which the king upon to pronounce, and that these may be so in at the will of God, that these uttered by His mouth.

ttered by His mouth. Housness. Refers to the in pirit. So Isaiah (H: 1-mmanuel, "the counsel in pirit of knowledge and he Lord." This righteou fit of God. Unto the ki on and heir of David, to nise was made. Jesus y David. He was also the so f Kings.

David. He was also the so of Kings. If. THE CHARACTE (REUX.-2-7. FIRST, Rice) Reux.-2-7. FIRST, Rice) Ment is good just in propo-bodies these. "Every judg a judgment of truth trulj divine glory to dwell in is -2. He shall judge. The expressing a wish or pray gin of revision, let him j poorest are to be treated a rich and powerful. No o justice at all. We appre-Ion and power and the appro-entitie at all. We appro-natice prevails, especially oor, the weak, the helpler SECOND, PEACE. 3. 77 . the hills. The characte of the country, for the w Peace. The necessary re-securiment. It is p

eace. The necessary us government. It i usness. Teace include coperous times natur wernment and righteo en. In Christ's kingdo vd, peace with men, wee

God, peace with men, pe selves; peace that pased standing. But here too if rightcoursenes." THIRD, PECULAR CAREN AND NEEDY. 4. He shell j This is the characteriati government, of all good pe of righteourness is not how poor, the weak, the helpl of true courtesy is poli atranger, the retiring, the despised.

despised. FOURTH, DESTRUCTION OF SOR. And shall break in pie nor. No oppressor can exi kingdom. He either ci from oppressors into friend or destroys them. Every o take his choice. Sin, Satar raceasoys ake his choice. Sin, bases, all oppressors of men shall FIFTH, DEEP RELIGIOUS thall fear Thee. With re-The deepest and most esses a man's life is his relig without reverence is a

ishout reverence is a leads, without inspiration to one pictured in Bun to Interpreter, with a big only dust and dirt w f heaven are shining or lory. While the sum of

forever. SIXTH, REFRESHING NDER LOVE. 6. He sh e rain upon the mou gu of the monarch w reign of the monarch won panied by signal tokens lavor and blessing, like i Gideon's fleece. The mou particularly mentioned, coots of the grass would be to the summer heat, after been gathered in, and the be most striking in the ah young green blade after th bucket. The optimat The original ce. God's bles

Gundance. God's bleesing ut measure. Swyestri, Revivalis or tess. 7. In His days shall ourish. By a lively figurous ons man is substituted for the abstract. For r final of Christ religner, and ivial of Christ religner, and ivial of Christ religner. A final of Christ religner, and ivial of Christ religner, and ivial of Christ religner. A final of Christ religner, and ivial of Christ religner. A ivial of Christ religner, and ivial of Christ religner. A ivial of Christ religner, and ivial of Christ religner. For ivial of the start religner, and ivial of the start religner. A ivial of the start religner in the ivial of the start religner. A ivial of the start religner in the ivial of the start religner. The start ivial of the start religner in the start ivial of the start religner. The start ivial of the start religner in the start ivial of the start religner in the start ivial of the start religner. The start ivial of the start religner in the start religner in the start ivial of the start religner in the start religner in the start ivial of the start religner in the start religner in the start ivial of the start religner in the start

endure, and therefore so L are any people on the earth blot out the sun, you blot of ence from the world. IN. Charler's KINGDOM SI OVER THE WHOLE WORLD. Awardommin also from tea the Mediterranean, their we ary, to the encircling sea bu utmost verge. And from Europrates on the east. Th utmost verge. And from Euphrates, on the east. Th the world-wide extent of O dom in the terms of Solon ions as defined in Gen. 15: 31, but applied to his gra Zech. 9: 8-10.

gion. A man may be a good Hindi di yet a bad man; he may be a great rahmin and a great liar; he may be a oted priest and a notorious thief. The ods themselves are nearly all devils o you can still believes in them and bi devil too. Our munshi is a great be evere. He is a fine-looking man, tall road-shouldered, cultured, polite --ered, cultured, polite eman. But when you c you find he is a baby. Yours as ever,

i ours as ever, L. D. Mosse, Bimlipatam, India, April 30,

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farmer. In that outkandihn neigh hood there are no constables, nor po-men, and no jails for thirves. But it are hosts of thirves and robbers, steal and plunder and go free. Yet good man never loses a mange from trees. If a thief comes into his gar in the night, and puts up his han pick off a mango, his hand sticks to mango, the mango sticks to the tree, there the reased is held struggling, the old farmer comes out in the ma-ing. He punishes him in any way thinks best and sets him free. . 'vagabond neaks off a fast as he c never to come back again. These many tigers in this place too. They the people. But they cannot touch it man, not his wilf on this child in the woods, the tigers run off to th dens; the poison anakes cavel back i their holes; scorpions will not sting h and bears will not bite him. The superstitious theory about t mad dog Munshi asys, only the educated believe. But this beauti The superstitions theory and ack of the second seco