

Day

RISE

A Pure Hard Soap

Advertising

Discount of 33 1-3 per cent on
or longer if paid in advance.
25 cents.

WANTED.

WANTED—A male principal, for
the Grand Falls Superior School. A
graduate capable of teaching both
French and English preferred. Apply
with full particulars to Lecky School
Trustees, Grand Falls.

WANTED—Second-class teacher,
male or female, for school district No.
5, Seely's Cove. Answer, stating salary
expected. Apply James McAdam,
secretary, Pennfield Ridge, N. B.

WANTED—A woman to do general
cleaning about an office. Permanent
employment. Apply at once to The
Standard, 82 Prince William street.

TRAVELLER WANTED—An experienced
hardware traveller with
connection with maritime trade. No
other need apply. Address A. B. C.
Standard.

WANTED—A teacher for Apohaqui
Superior School; male teacher preferred.
Apply to the undersigned, stating
salary, etc. H. S. Jones, secretary
to trustees, Apohaqui, N. B.

AGENTS WANTED—Agents \$8 a
day selling Mendota, which mends
cracks, stains, etc. Write, Mendota
Mfg. Company, Collingwood, Ontario.

Local Representative Wanted—No
canvassing or soliciting required.
Good income assured. Address National
Co-operative Realty Co., 782
Marden Building, Washington, D.C.

SITUATIONS VACANT.

WANTED—Learn Barber Trade.
Few weeks required, tools free. Positions
secured. Professors of 18 to 20
years' experience. Write, Modern
Barber College, 62 St. Lawrence
Blvd., Montreal.

FOR SALE.

NEW HOME AND OTHER MACHINES,
\$5 to \$40. W. & W. Talling,
machines, \$4. Genuine needles, all
kinds; best oil, Domestic and other
machines. Repairs, I have no travel-
lers. Buy in my shop and save money.
William Crawford, 106 Princess street.

FOR SALE—Established plumbing
and heating business in St. John.
Address 24, Standard office.

FOR SALE—Secondhand safe for
sale. Large Herring-Hall-Marvin safe,
12 ft. x 12 ft. x 12 ft. Address 24,
Standard office.

FOR SALE OR TO LET—For the
manager, a farm of about 100 acres,
with house and barn at Public Landing,
Kings Co. Has been used lately
as a summer residence. Apply to Geo.
B. Fairweather & Sons, 47 Prince
William street.

FARMS FOR SALE.

FOR SALE—One carload of horses,
just arrived. Apply Edward Hogan,
47 Waterloo street.

TO LET.

TO LET—Self-contained house on
Lancaster Heights. Apply Geo. Godfrey,
Havelock St.

TO LET—At Hampton Station part
of house known as Linden Heights.
Apply to Robert Seely.

LOST.

LOST—At Brown's Flats, a purse
containing the sum of \$81.00. The
finder will be rewarded by returning
the same to F. F. Glesgey, Hampton.

LOST—A necklace of Roman pearls
between the corner of Duke and Ger-
main streets and Rothesay, via Prince
William street tramcar and I. C. R.,
to Rothesay, on the 12:15 train yester-
day. Finder will please return to this
office.

CANOE LOST—Any information regard-
ing a grey and green Stanon
canoe that drifted from Ononneto
shore on Thursday night will be gladly
received by Mrs. P. J. G. Knowlton,
Flinder rewarded.

PERSONAL.

CUT THIS OUT FOR LUCK.
Send birth date and 10c. for wonder-
ful horoscope of your entire life.
Prof. Raphael, 409 Lexington avenue,
New York.

ENGINEERING.

ELECTRIC MOTOR and Generator
repairs, including rewinding. We try
to keep your plant running while
making repairs. A. B. Stephenson &
Co., Nelson street, St. John, N. B.

ALL THINGS POSSIBLE WHERE THERE IS FAITH

Belief the Connecting Link
Between Man and The
Omnipotent.

SPIRITUAL GIFTS ARE
WAITING FOR US

To be Transmitters of the
Divine Power we Must
Have Sense of Forgiveness
and Victory Over
Sin.

Brooklyn, July 12.
Last evening's service was the closing
of the successful convention. A
song service by the convention choir
was led by William J. Shrimplin, fol-
lowed by a testimony service on
"What the Convention Has Given Me,"
participated in by many of the dele-
gates. The address of the evening
was made by the Rev. Dr. J. Wesley
Conley, of Fresno, Cal. At the close
of his address, a coronation service,
most impressive, was led by the Rev.
Dr. W. S. Abernethy, of Missouri. Dr.
Conley's subject was "The Vision
From the Mountain Top." He said:

There were at least six significant
mountain experiences in the life of
Christ. There was the Mountain of
Temptation, where He saw all the king-
doms of the world and the glory of
them and heard the alluring call of a
worldly ambition. There was the
Mountain of Instruction, where He saw
the blindness and gropings of the people
and gave them the wonderful ex-
position of the principles of the king-
dom in the Sermon on the Mount.
There was the Mountain of Prayer,
where He had heart longings and
poured out His soul in all-night plead-
ings for humanity. There was the
Mountain of Transfiguration, where
His soul was refreshed with a vision
of glory and He was girded for the
awful ordeal which lay just before
Him. There was Mount Calvary,
where He tasted death for every man,
the Mountain of Divine Sacrifice for
human redemption, and finally there
was the Mountain of the Great Con-
ception, where there was a wonderful
vision from this mountain top, "all
power," "all nations," "all things" and
"all the days."

Each one of those mountain tops
might suggest a fitting theme for this
closing session of this glorious and in-
spiring convention. But the last is the
one that comes with special appeal at
this time. The vision of that mount-
ain top was two-fold. One was the
vision of power. "All power is given
unto me in heaven and in earth," and
then it was a vision of the transmiss-
ion of that power, the utilization of it,
for the saving of the world.

Let us go in imagination to one of
the lofty peaks of the Sierra Nevada,
the Sierras, and from that eminence on
a beautiful summer's day we look
down upon the far extending San
Joaquin Valley, in the center of which
is my home. All about us as we stand
on that mountain top, are vast and
inexhaustible supplies of power.
It was asked of Job, "Hast thou en-
tered into the treasures of the snow?"
Yes, out there in the Sierras we have
found them. There is a storehouse of
water continually flows down into the
valley, and by means of irrigating
canals and ditches this water, con-
ducted for miles and miles, is brought
into contact with an exceedingly rich soil,
and what was formerly a barren waste
has become a garden of mustard seed,
the seed of the life of the world. But this
water before it leaves the mountains is
gathered into reservoirs and made to
operate vast power plants, from
which electric cables conduct power
into all parts of the valley to aid in
the wonderful work of transformation.
You get my thought. From our mount-
ain top in this convention we have
a wonderful vision of power. I like
the old rendering of the psalm, "I shall
lift mine eyes unto the hills, whence
cometh my help." Our help
cometh from the everlasting hills of
God. They are filled with infinite
power. There is power enough to
transform all the desert places of
earth and cause them to blossom like
the rose. The one great problem is
the transmitting and applying of this
power. Jesus said, "All power is given
unto me." And then He said, "He
power must find expression through
His followers."

Primitive man was surrounded by
nature's forces, but he did not know
how to use them. But when he began
to utilize these forces, then modern
material and physical progress was
frustrated. There are in the power
of Jesus Christ innumerable and inex-
haustible spiritual forces waiting to
be utilized for the good of man and
the glory of God. And redeemed men
and women are the channels, the
agencies through which these forces
are to find expression.

There is no other way, "All power,"
"no ye," "Lo I am with you always."
With this mountain-top vision before
us, let us ask the very practical ques-
tion, What is needful on our part in
order that the power of God may find
large expression through us? It is not
primarily a question of the increase of
our powers—often a mistake is made
at this point—but it is a question of
how we can become a better agency
for the outworking of the Divine power.

No question could be more practical
or more vital than this. There can be
no higher calling or ambition than to
be meet for the Master's use, a good
channel for the Divine power. I shall
indicate some of the things needful
for such a use.

There is, first of all, a call for dis-
tance from sin. "Who shall ascend
into the hill of the Lord?" Who shall
come into the place of power? He that
hath clean hands and a pure heart.
And Isaiah writes, "Be ye clean that
bear the vessels of the Lord." The
power of God cannot flow through a
channel that is all choked up with sin.

Two things are needful in reference
to sin if we are to be transmitters of
the Divine power. There must be for-
giveness; guilt is a non-conductor of

holy energy; guilt short circuits the
current of Divine power, and there is
no spark, explosion to give effective-
ness. The burden of condemnation
must be lifted before the head gates
can be opened for the inflow of the
waters of life. There must be a sense
of forgiveness before there can be any
consciousness of power.

Then there must also be victory over
sin if one is to become an agency
of power. "If I regard iniquity in my
heart, the Lord will not hear me." To
regard means to see. If I see it and
want it there, if I see it and leave it
there, the Lord will not hear me. "To him
that overcometh and keepeth his word
unto the end I will give power over the
nations." We must, by the grace of God,
put away sin if we would be used by
Him. Many are failing to communi-
cate the Divine power in the world
because of sin in their lives. I am
not saying that perfection is needed
before we can be used of God, but I
am insisting that every sin cherished
in the heart or life stands directly in
the way of the large expression of the
Divine power through that life.

But a second need if we would be
the transmitters of the Divine power
is the indwelling of the word of God.
"If ye abide in me and my words
abide in you, ye shall ask what ye will
and it shall be done unto you." This
is a wonderful promise of power, this
indwelling of the word of God is re-
lated to the gift of power in several
ways.

Job declared: "I have esteemed
the words of His mouth more than
my necessary food." The word of
God is food for my soul. To be meet
for the Master's use we need to be
strong and vigorous spiritually. A
strong body is necessary for the ex-
pression of physical forces so a vigor-
ous spiritual life is needed in order
that God's higher forces may be
made effective. But to have such
vigor one must feed upon the word
of God. It is indeed of more impor-
tance than the necessary physical
food. Make the spiritual first, feed
upon the truth, and the power of God
will rest upon you. "Man shall not
live by bread alone, but by every word
that proceedeth out of the mouth
of God."

Another thought, the Word of God
is the sword of the Spirit. It is the
sword of the Spirit in the hand of
the believer. We are to take the
sword of the Spirit. He wielded it
through us. That is laying aside the
figure of the sword. When we study
and know the Word of God we make
it possible for the Holy Spirit to lead
us in aggressive and effective war
fare against the powers of darkness.
The Word of God is the sword, and
it is the sword of the Spirit. "None
of us speak of as living. It is the
living Word that has power. Peter
speaks of the Word of God which
liveth and abideth forever." The
abiding Word is the living Word. In
Hebrews we read of the Word of
God. "The Word of God liveth and
abideth forever." "The Word of God
is quick and powerful." The
Word of God is living and powerful.
The living Word is the powerful
Word. The Word of God lives when
it is received and wrought into re-
newed character. It lives in the
souls of the redeemed. If, therefore,
we are filled with the Word of God, His
Spirit and power will rest upon us
and find expression through us.

But faith is necessary in order
that the mountain-top power may
find expression through us. The
Word of God is the Word of God. The
top of the Mount of Transfiguration,
but the disciples were failing at the
foot of the mount for lack of faith.
I sometimes wonder if we have real-
ly begun to grasp the marvelous sig-
nificance of faith.

For a moment of some of the
promises in connection with faith.
They are startling in their greatness
and positiveness. If ye have faith
as a grain of mustard seed, ye shall
say unto this mountain, remove hence
to yonder place, and it shall remove
and nothing shall be impossible unto
you. Notice the statement, "nothing
shall be impossible unto you." Take
this, "Whatever things ye desire
when ye pray, believe that ye receive
them and ye shall have them." All
things are possible to him that be-
lieveth. And then in harmony with
this statement, "I can do all things
through Christ who strengtheneth
me."

These are wonderful promises. We
can hardly grasp their full signifi-
cance. Perhaps if we would cease
trying to explain them and simply
accept and act upon them, we would
find untold blessings in them.

Possibly the emphasizing of a sin-
gle thought here may help us in this
matter of faith. As Jesus stood with
His disciples by the waters of the fig tree
he said, "Have faith in God." Faith
is not primarily in a creed or in a
system or in an organization, but in
God. Let us put together two re-
markable passages of Scripture.

"With God all things are possible,"
and the other passage, "All things
are possible to him that believeth."
That is, belief or faith connects hu-
manity with Divine Omnipotence.
Here is the explanation of the mu-
stard seed faith. It is not the size of
the faith, but the object of it
that tells. It is not the size of a toy
pole that is of prime importance,
but the connection it has with the
sources of power. So Jesus says any
faith at all that is connected with
Divine Omnipotence can remove a mountain.
The power is not in the faith, but in
God. Have faith in God. Lay hold
of Him, rest in Him; exalt Him, and
His omnipotence will rest upon you
and flow through you for the bless-
ing of the world.

Of just one thing more I would
speak: It has already been implied,
but calls for special mention. There
must be submission to God in Christ.
If His power is to find expression
through us.

Possibly in comparing the power of
God with physical forces I have seemed
to imply that we are dealing with an
impersonal energy of which we
are to make use, but no thought
could be further from my conception
than this. "Ye shall receive power
after that the Holy Spirit is come
upon you." This higher power with
which we are dealing is personal; it
is the Holy Spirit. We are not to
use this power, but this power is to
use us. "For it is God that worketh
in you, both to will and to do of His
good pleasure." Hence, the call for
submission. We must place ourselves
under the leadership of the Holy Spirit.

PARALYSED AND COULD NOT WALK

"Fruit-a-tives" Completely
Restored New Brunswick
Merchant to Health.



MR. ALVA PHILLIPS.

Bristol, N. B., July 25, 1911.
"I am unable to say enough in favor
of 'Fruit-a-tives' as it saved my life
and restored me to health, when I
had given up all hope and when the
doctors had failed to do anything
more for me. I had a stroke of Par-
alysis in March, 1910, and this left
me unable to walk or help myself, and
the Constipation of the bowels was
terrible. Nothing did me any good
and I was wretched in every way.
Finally, I took 'Fruit-a-tives' for the
Constipation, and it not only cured
me of that trouble but gradually this
fruit medicine toned up the nerves
and actually cured the paralysis.
Under the use of 'Fruit-a-tives' I
grew stronger and stronger until all
the palsy and weakness left me. I
am now well again and attend my
store every day and all day."

"Fruit-a-tives" is the only remedy
in the world that is made of fruit
juices and tonics.
50c a box, 4 for \$2.50—trial size,
25c. At dealers or sent on receipt
of price by Fruit-a-tives Limited,
Ottawa.

It, then He can work out through us
His gracious purposes.

There are two thoughts in this mat-
ter of submission—one is passive, the
other is active, one is surrender, the
other is purpose. Let us tarry for
a few moments upon this thought.
By surrender we mean the giving
up of self. If any man will be my
disciple, let him deny himself, that is
the first step. You recall the hymn
we sometimes sing, the first verse
tells us that we must deny ourselves,
Christ, "All of self and none of Thee."
The next verse is compromise, "Some
of self and all of Thee." Here is the
last verse of this hymn, "None
of self and of Thee." Here is the
giving up of self-will and simply rest-
ing in the arms of infinite love, "Not
my will but Thine be done." That
is surrender.

But in true submission there is also
only to give up self, but to take up
the cross. It is not merely to say:
I surrender all.
I'll go where you want me to go, dear
Lord.

O'er mountain or plain or sea,
I'll say what you want me to say,
dear Lord.

I'll be what you want me to be.
I was in a young people's conven-
tion recently when a strong appeal
was made to surrender to Christ, and
then the appeal was for a defini-
te purpose to give the life entirely
to specific service as the Lord might
open the way. And as they arose one
after another in expression of this
noble purpose, it was as scene never
to be forgotten. This submitting all
to the Spirit of God He will take pos-
session of the life and use all for the
glory of His name and the salvation

GERMANY'S FUTURE KAISER AND HIS BROTHER



THE CROWN PRINCE'S SONS—LITTLE PRINCE WILHELM AND HIS YOUNGER BROTHER, PRINCE LOUIS FERDINAND.

This interesting group was taken by one of the German court photog-
raphers. Prince Wilhelm is now seven years old, having been born in 1906.
Prince Ferdinand is nearly six years old, having been born in November, 1907.

Presbyterian Notes

Rev. J. P. McPhee, who has written
"The Homeland of the Bible," is
spending his holidays at Sunny Brae,
N. S. His new book entitled "Pic-
tures of the Bible" will be published
in October.

Ralph Clarke, of St. Stephen, who
went as a teacher to Nopino College,
Trinidad, two years ago, has completed
his terms of office and returned home
to resume study at the college in Hal-
ifax.

Rev. E. Lockhart, of Kensington, P.
E. I., was designated last week for
mission work in British Guiana. Rev.
D. Macdonald of Moncton preached
the sermon and Rev. G. A. Sutherland,
George Miller and J. B. Cropper as-
sisted in the service. Mr. Lockhart
was married in Toronto on June 3rd to
Miss Evelyn McLeod of Grenfell.

Rev. Andrew Robertson of
Toronto assisted by Rev. A. D. Ster-
ling.

Greenock church, St. Andrews,
boasts of a silver communion service.

What an exalted conception of
life. We may be the agencies
through which the divine power may
find expression. Let us put away sin,
make faithful use of God's word, cen-
ter our faith in Him and submit all
to Him, so that the Holy Spirit may
fill us and use us and the power from
the everlasting hills shall be turned
into the valleys of human need, until
"every valley shall be exalted and
every mountain and hill shall be
made low and the glory of the Lord
shall be revealed."

which has the inscription "the gift of
Rev. Dr. Davidson of Edinburgh to
the Scotch church of St. Andrews, N.
B., 1825." Dr. Davidson was the grand-
father of the present Archbishop of
Canada.

A unique service was held in Stan-
ley on Tuesday of this week when Jas.
C. Mullan was restored to the ministry
of the Presbyterian Church in Canada.
About a year ago Mr. Mullan made ap-
plication to be restored to the min-
istry of the Canadian Church and this
was favorably considered both by the
General Assembly meeting at Toronto
and the St. John Presbytery. A com-
mittee was appointed by the synod
consisting of Rev. Dr. Smith of
Fredericton, Mr. Anderson of St. John
and Mr. McPherson of Harvey, to visit
the congregation and formally restore
Mr. Mullan. At the service there was
evidence of a thorough and cordial
unity amongst the people and this
is considered a fortunate ending to a
very unfortunate incident.

Several inductions have been held in
St. John Presbytery during the past
week. Rev. C. G. Townsend was for-
mally inducted into the pastorate of
Fort Kent. On Tuesday of this week
Rev. J. C. Mortimer was ordained and
inducted at Hampton, and on Wednes-
day Rev. F. G. McIntosh was inducted
at Sackville.

Sentenced to Immediate Death.
It happens every time you treat a
corn with "Putnam's"—"Corn dies—
never returns." Nothing so certain and
nauseous as Putnam's Corn Extractor.
Try it. Fifty years' success guaran-
tees its merit. 25c. bottles at all
dealers.

Baptist Notes

In recent Western papers we note
that Rev. H. G. Estabrooks, of Van-
couver, has lost his eldest son through
a collision with a street car. Since
the loss of the lad a little girl baby
has come to comfort them.

Rev. O. M. Chipman is leaving Syd-
ney to settle at Hampton, N. B.

On several occasions the press has
referred to the call of Rev. Brice D.
Knott, who is pastor in Malone Bay,
N. S., to the Digby church, and to his
subsequent declining of the call. The
fact is that no call was extended.
Some one imagined.

At a meeting of the directors of the
Maritime Baptist, held on July 10, it
was decided to make no permanent
appointment to the editorial chair
until the annual meeting to be held in
Amherst, in October. Mr. E. M. Slip-
per, assisted by local pastors, and
possibly by Dr. Gates, will look after
the paper until that time. The work
of Rev. F. H. Wentworth was very
highly commended.

Rev. A. C. Archibald, of Brockton,
Mass., is spending his holidays at
Deep Brook, N. S.

There are in Europe 4,500 Baptist
churches, 3,342 ordained ministers, and
a membership 585,119. Last year
10,111 were baptized.

Rev. John McNeil is away to the
old country. The Walmer Road church
in making up its list of supplies has
included Rev. W. Camp, of St. John,
who will occupy the Toronto pulpit
on August 10 and August 17th.

Dr. Trust, the Texas giant, so dear-
ly beloved in the south, is to visit
Toronto this summer, and will preach
in Jarvis street church on July 27th.

The supplies for the Charlotte street
church, St. John, for the holiday pe-
riod are: July 27, Rev. F. E. Bishop
of Dartmouth; August 3rd, Rev. Mr.
Ferguson, of Blackstone, Mass.; Aug-
ust 10, Rev. F. E. Bishop; August 17,
Rev. G. C. F. Kelstead, of Windsor.

This is the Jewish year in missions.
It is well said that no other mis-
sionary time has been so long and so
survived. He passed through incred-
ible toil, hardship and suffering. He
was in prison for a year and seven
months of his time. During this time
he had three pairs of fetters on at
once for nine months; five pairs for
two months, and the remainder of the
time he wore one pair. When Judson
boarded was opened, and in perfect
silence, broken only by the orders of
the captain, all that was mortal of
the greatest of American missionaries
was committed to sea. This is Chris-
tian Burmah saved from the tempta-
tion of worshipping at a tomb.

Rev. J. C. Smith, of Norwich,
Conn., preached the baccalaureate ser-
mon at Colby College and received the
scarlet and gold. It is twelve years since
he graduated at Colby.

Rev. R. S. McArthur will supply at
Tremont Temple for July and August.
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