# Baccalaureate Sunday at Acadia Marks Close of Successful Year

## Rev. R. S. MacArthur, D.D., Pastor of Calvary Baptist Church, Delivers Powerful Sermon at Large Gathering--Christ, the Wearer of Crowns of Creation, Revelation, History and Redemption--Theory of Evolution Does Not Teach Atheism --Jesus the Diapason of Enduring Music.

Wolfville, May 29.—Baccalaureate Sunday has marked the close of one of the most successful years in the history of Acadia. The enjoyments of the encoenia proceedings has been greatly enhanced by the beauty of the town and valley. Every tree by covering itself with blossoms, has added to the beauty of the occasion.

The morning service today opened at eleven o'clock with President Cutten presiding. After the prayer by Rev. Mr. Webber, pastor of the Baptist church, Rev. Robt. Stuart MacArthur, pastor of Calvary Baptist church, New York city, preached the baccalaureate sermon as follows:

### Dr. MacArthur's Sermon.

Without doubt Moscow is far and away the most interesting city in the vast Russian empire. This statement is true historically, racially, architecturally and religiously. Madam de Steel called Moscow the Tartar Rome.

DR. G. B. CUTTEN
President of Acadia.

Moscow is the heart of ancient Russia. The Kremlin, here kept weedgrown and dust-laden, is the heart of Moscow. The treasury building is the heart of the Kremlin, and the throne room and the crown room are the heart of the treasury building. In the throne room is the ivory throne of Sophia Poleologus which was brought to Moscow in 1473, when she married Ivan the Great; there also is the richly jewelled throne brought from Russia in 1660, and also the throne from Poland taken from Warsaw in 1833. The crown room is still more attractive. Here are, as I have said, crowns upon crowns, sceptres upon sceptres, rivers of diamonds, oceans of pearls. These crowns rest upon a row of pedestals. Look at some of these crowns. Here is the crown of Astrakan, the crown of Crimea, the crown of Georgia the crown of Kagon, the crown of Poland, the crown of Siberia, and still other crowns. On the 26th day of May, 1896 the present czar, according to the ancient custom when czars are crowned in Russia, placed the crown with his own hands on his own brow Superb as is the crown of Russia, the czar virtually placed on his brow all the crowns I have named and many others I have not named. He might well be called the many crowned czar.

But I speak not of earthly kings, emperors and czars, I lift your thoughts far above earthly princes and potentates. I speak of Him who is king of kings and lord of lords. From Revelations 19:12 we learn that "on His head were many crowns." I am embarrassed by the glorious richness of my subject. How shall I name and describe these many crowns? They are more in numbers than man or angels can name. I mention those which suggest dominion over vast domains in heaven and on earth.

### THE CROWN OF CREATION.

Upon the brow of Christ we find the crown of creation. The first verse in the Bible as we all know is: "In the beginning God created the heavens and the earth." These are majestic words, nothing more sublime is found in any literature. The Bible nowhere attempts to prove the existence of God, the Bible as a revelation from God necessarily implies His existence. This verse virtually denies atheism, because it assumes theism, it denies materialism, because it asserts creation, it rejects pontheism because it declares the personality of God. Were it not that we have become so familiar with this verse, its reading would invariably invoke our admiration and secure our reverence.

Alongside of this verse we must put another which is somewhat similar in form, is equally majestic in significance, and is profounder in its theistic philosophy and mystery. This verse is the first one in the Gospel by the Evangelist John: "In the beginning was the word, and the word was with God, and the word was God." This verse sets forth the eternal preexistence of Jesus Christ, His personal co-existence with the Father and His divine essence as God. It is the formulation of the proposition to prove which the Gospel by this evangelist, was written, and in the writer's opinion, as he informs us near the end of the Gospel, he has proved the Messiahship and Godhead of Jesus Christ as the eternal word. The writer goes back as did Moses, to the origin of things, and there he finds God as creator. By the side of this wonderful verse, we ought also to put the third and fourth verses of this same chapter: "All things were made through Him, and without Him was not anything made that hath been made. In Him was life, and the life was the light of men." Here the work of creation is distinctly ascribed to the divine word, who is Jesus Christ, we thus see he is the divine personality who is spoken of in Ganesis as the Creator.

### Christ The Power.

By the side of both these passages we ought to place the remarkable words in Colossions 1:16:17—"For in Him were all things created, in the heavens and upon the earth things visible and invisible * * * all things have been created through Him and unto Him, and He is before all things, and in Him all things consist." When we turn to Hebrews 1:2, we read through whom also He made the worlds." We thus see that Jesus Christ is the Creator of this physical universe. He is our Prophet, our Priest, our King, our Preservor, and our Redeemer.

Preservation is continuous creation; and redemption is the loftiest function of the Almighty; it is indeed the recreation of the race. Not God the Father, not God the Spirit, but God the Son is the glorious personality of the blessed Trinity through whom creative and preservative power manifests itself in this world.

This world was once the thought of God as the engine was once the thought of the inventor. The world is still the thought of God. It is now God's thought materialized incarnated, translated. The mountains are Gods majestic thoughts. The stars are God's brilliant thoughts. Creation speaks to us of His wisdom, His power and His love. We ought to study creation with this thought in mind as our dominant motive and our lofty inspiration. Do I study astronomy? Then I am reading God's thoughts after Him. Every true student may say with the great astronomer, Kepler, "O Almighty God, I think my thoughts after Thee." Then I may see Jesus Christ as the bright and morning star. Do I study geology? Then I shall see Christ as the rock of ages. Do I study botany? Then I shall see Christ as the rose of Sharon, and the lily of the valley. In studying chemistry I may learn that every law of attraction and repulsion is a manifestation of the will of God. In mathematics every sign and cosign is a revelation of the thought of God. All the world to the devout student is voiceful with God's name and resplendent with God's glory.

### Definition Of Law.

The modern conception of the uniformity and the universality of law does not militate against the truth. Some men speak of the law as if it somehow had a personality and potency of its own; they incorrectly define law, if they attempt to give it any definition. What is law in this connection? May I attempt a definition? Law is the name which we give to the manner in which we have observed some force to act. If that force be material we have a physical law. If it be mental we have an intellectual law; if it be moral we have a spiritual law. Low is not a force law is a form. Law is not a power, law is a process. Law is not a motor, law is a motion. Law is not an agent; but an agency. Back of the motion is the motor, there stands God. Back of the agency is the agent, there stands God.

Evolution does not eliminate God from the universe. Perhaps we are not ready to affirm that the doctrine of evolution has been indesputably established, but for all practical purposes it is established. It certainly is sufficiently established to be a working hypothesis. Evolution only puts God back farther in the line of development. I believe that evolution the more exalts God; it gives Him additional honor and glory. There may be an agnostic and even an atheistic evolution, but there may be an evolution which is truly theistic and Christian. This evolution honors God with knowledge and power to a remarkable degree. Evolution is simply God's method of accomplishing determined results. Evolution implies an involver. Nothing can be evolved which was not firstl nvolved. Evolution thus necessitates inolution. Law suggests a law-giver; order implies an ordainer. The progress of physical science is making it vastly easier for us to believe in God than ever before. A generation ago religious men were fearful regarding the progress of scientific knowledge. Their fears have not been justified by the results.

### In Harmony With Nature.

The long distance telephone and the wireless telegraph make it easier than ever before in the history of the human race to believe in an unseen God and in invisible forces. I can stand in New York and talk with my brother man in Chicago, in round numbers 1,000 miles away, without the violation of natural law, but in perfect harmony therewith. Who dare say that I cannot kneel in my house and talk to my Father who is in Heaven? Heaven is nearer to me than Chicago. Perhaps this heavenly communication is in as perfect harmony with natural law as when I talk with my brother man in Chicago. A generation ago it would have been affirmed that it was contrary to all natural law to claim that we could talk to a amn 1,000 miles away. It was contrary to the natural laws that were then known, but we did not then know all natural laws, and he would be a reckless man who would affirm that we know all natural laws today. God is speaking to us in His world. And as we listen to our Father's voice we may see our Father's face in the person of Jesus Christ for He has said: "He that hath seen Me hath seen the Father.

### THE CROWN OF REVELATION.

We see upon Christ also the crown of revelation. We have made unwarranted distinctions between God's world and God's word. I distinctly remember when certain teachers thought that they gave additional honor to the Word by taking somewhat from the honor of the world. That was a great mistake. God's world and God's Word are only different parts of God's wonderful Book of Revelation. There is not contradiction between natural and revealed religion. Natural religion is revealed religion so far as it goes. True science is revelation so far as it goes, but neither goes far enough, so both are supplemented by God's fuller, humaner and diviner revelation contained in the blessed Book which we call the Bible.

It seems to me that the Ninteenth Psalm sets forth most beautifully the true relation which ought to exist between God's world and God's Word. In the first six verses of that Psalm we have natural religion; The Heavens declare the Glory of God, and the firmament showeth His hand's work. Day unto day uttereth speech and night unto night showeth knowledge. We have here one of the finest personifications I know of in any writer. One day is represented as calling to the next day, and the next takes up the cry and passes it along, thus day unto day unto day in ceaseless procession. In the seventh verse of this Psalm you enter into a new atmosphere. You feel now that you are breathing the air more distinctly of Heaven, and that your feet are standing upon the solid rock, for you read: "The law of the Lord is perfect, restoring the soul." Down to the end of the thirteenth verse you have revealed religion and the effect which it ought to produce on action verse you have experimental religion: "Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Observe what progress you have made in this Psalm. You have first creation, second revelation; third regeneration, natural religion, revealed religion, experimental religion. As I understand it, this Psalm is in ths respect, an epitome of the whole Bible.

### Bible a Library.

Strictly speaking the Bible is not a book; it is a library. It is the most wonderful library in existence. It took 1600 years to make it. It took God and probably forty different writers to make it. Some of these writers were princes, some peasants, some lovers of war, some preservers of peace. Parts of it were written in prison, parts in palaces, parts by men of the highest culture, parts by men of ordinary intellect. And yet this Book is a unit. The unity of the whole Bible centres about Jesus Christ. From the first majestic words of Genesis to the last love notes of Revelation this Book reveals His glory and chants His praise.

You remember that when Handel became discouraged by his attempts to give opera in London in a comparatively unknown tongue, he left London and went to Dublin. Just before leaving London some friend gave him a passage of Scripture on which to write on oratorio. In Dublin he wrote the oratorio which was first called "The Sacred Oratorio," and which was produced first in Dublin. Later it was given in London. It gave him immediate fame in both cities; now it is known as the "Oratorio of the Messiah," and it has carried in sacred song the name of Handel around the globe. He linked his name as a musician with the immortal name of Christ. The years of the hour are for the hour. The music that has in it the element of endurance is written by the man whose name is inseparably linked with the name of Christ, and who catches somewhat of the glory of Christ.

### Will Live Forever.

This will live in the future, crowned in his measure with immortal youth, as is Jesus Christ. I never lose an opportunity to hear that oratorio. There are parts of it so sweet and so beautiful that I sometimes think that if heaven has anything better in the way of song, I cannot endure the bliss, except I be endued with new powers of enjoyment. I have listened to the pastoral symphomy in that oratorio until the plain of Bethlehem came visibly before my eyes, and the song of the angels that rolled over the plain the night Christ was born, echoed through my soul. I have listened to the contralto solo "He was despised and rejected of men, a Man of sorrows, and acquainted with grief," until it seemed as if my own heart would break with sympathetic sorrow. I have listened to the "Hallelujah Chorus," until I could appreciate what Handel said of its composition, that he seemed to see the gates of heaven opened, and the great God standing before him. We know that Handel wrote parts of that music on his knees, and that he mingled his tears with his ink. But, men and women, the real, the true, the most glorious oratorio of "The Messiah" I have here in my hand as I hold this Bible aloft to your gaze. The score and the text were written by God through holy men of old. This divine human book is the true "Oratorio of the Messiah." This Bible is the revelation of God in Jesus Christ, His son, and our divine Redeemer. The genuine unity of which I spoke pervades the book. In every great musical composition there is a diapason, a unitive, a pervasive, a dominant, a concordant note. If I were skillful as a musician, I could stand by Niagara Falls and write the score of the majestic music of this marvelous cataract. If I were a sufficiently competent musician, I could stand by a little brook and write the score of its music, both would have their diapason, their pervasive and unitive note. Jesus Christ is the diapason of the oratorio of the Bible. His name is the harmonious note in this glorious song of the ages. The unity of the Bible is not external, but internal; it is not mechanical but essential; it is not material but spiritual, and throughout all the Bible the name of Christ echoes, and the glory of Christ shines. Through the corridors of Bible revelation the footfalls of Christ reverberate, and the music of His name resounds.

### King Introduced Custom.

In England, as in America, audiences uniformly rise when choirs begin to sing the Hallelujah chorus in the Oratorio of the Messiah. The custom was introduced by George II. At the first London performance on March 23, 1743, in Covent Garden, when the Hallelujah Chorus was reached, the King and the whole audience rose; he thus established a custom which contiques to this day. In Albert Hall, London, a great audience was assembled a few years ago, and Victoria the Great and the Good, was present in the royal box. The audience rose, but the noble Queen remained seated. On rolled the magnificent chorus; but the Queen remained seated. Higher rose the lofty song; onward swept the glorious music. With curious glances, the audience turned to the royal box in which the Queen remained seated. Loftier still rose the celestial notes. Now the song reached the part of the chorus where Christ is praised as "King of Kings and Lord of Lords." The swelling song thus puts the crown of universal dominion on His divine-human brow. Then the noble Queen arose and stood with bowed head, as if she would cast the crown of the world's mightiest empire at the pierced feet of her divine Lord. Creation and revelation, art and science, song and story, learning and genius, and all earthly rulers, reach their noblest heights—when they bend in lowliest reverence at the feet of Jesus Christ and crown Him "King of Kings and Lord of Lords."

### THE CROWN OF HISTORY.

We also place upon Christ the Crown of History. What is history? It is not easy to give a satisfactory definition. Perhaps we may say that history is a systematic narration of events in which man has participated. We sometimes say that Herodotus was the "father of history." Not so; Moses is the father of history. Moses was an ancient and authoritative historian centuries before Herodotus was born. Thucydides has given us valuable illustrations of a scientific tendency in the study of history. Polybius was an accurate student of Thucydides. Caesar was not a scientific historian, but chronicler. Xenophon was simply an annalist; even Livy and Tacitus were not quite scientific historians. Eusbius was the first ecclesiastical historian worthy of the name. But we do not have a true conception of history until long after the time of the Reformation. We now see that there is a science and a philosophy of history; and that the true historian does not simply state facts but also shows the relation between cases and results. Augustine's De Civilate Dei is a masterly performance; but it does not set forth the true philosophy of history. This philosophy was markedly discernible when, in 1567, Jean Bodin affirmed that the cause of events is controlled by laws which may be investigated by men. The true founder of historical philosophy, however, was the Italian Vico, whose "New Science," which appeared in 1725, gave the scientific explanation of the cause of events, suggested by Bodin. The germ of his political speculations is found in Plato's "Republic." In any true conception of history, it is seen that Jesus Christ is the Unifier of the history of this world. History with reference to Jesus Christ is His story. Neither Gibbon, Hume, Macaulay, Green, or McMaster, I venture to affirm, nor any other man, can write a scientific history of the world, and leave out Jesus Christ. One might as well try to write a treatise on astronomy and leave out the sun.

### Christ the Sun.

Jesus Christ is the sun of the moral universe. All the events of history before the coming converged toward Him; all events since have diverged from Him. Christ's cross is the pivotal point in the history of the race. On this cross was written His title in Hebrew, the language of religion, in Greek, the language of art; in Latin, the language of law and military power. The cross stood at the confluence of the three streams of ancient civilization. Religion came and laid its crown at Jesus Christ's feet; art came and paid its tribute at the cross; and law came and cast its honors before the Christ. They all said, "We will have Jesus for our King." Christ assuredly is the centre of the civilization of the race.

Somehow we have largely lost this conception of the position of Christ. We have somehow relegated Jesus to distant ages and remote centuries. We are willing to believe that God was in the world in the days of Moses and David, of Solomon and Isaiah, and of Hosea and Malichi; perhaps also in the days of the apostles, and some would admit that God was actively present in the days of Wesley and Whitfield. But somehow many of us have come to the conclusion that God has retired from the world. Do not believe it! God is not dead; God is not dethroned. The pierced palm of Jesus Christ is on the helm of the universe. God was never more really in the world than he is today. Jesus Christ was never more truly the centre of the events of history than He is now. I would pine on a word, in a sacred connection, but I repeat that history is "His Story." The story of Christ is the history of man. I believe that God is going before Canada as truly today as He went before Israel of old, with the pillar of cloud by day, and pillar of fire by night. He is leading Canada onward and upward, until today our Canada sits crowned as queen in the congress of English possessions Jesus Christ is guiding this whole world into fuller light, into larger life, and into diviner work than ever before in the history of Canada or in the history of humanity.

### THE CROWN OF REDEMPTION.

We place the crown of redemption at the feet of Jesus Christ. I limit the word redemption, for the moment to our personal Christian experience. I shall not make light of the Church. God forbid. I am too much of a churchman for that. The Church is the bride of Christ. He came from heaven to woo and win her. I shall not make light of the Church ordinances. God forbid. They have their place and purpose. I shall not make light of Church creeds. They have a place and purpose, although not so great as many believe, but still a place. We repeat in our own church services the so-called Apostles' creed. I am glad there has been eliminated from the form we use, the clause about the descent into hades. It ought never to have been introduced and as speedily as possible it ought to be struck out. It was not in for about seven hundred years, and no man living can tell how it ever got into this creed. Its introduction is one of the mysteries and misfortunes of ecclesiastical history. I would not make light of the Nicene creed, although it is too obtrusive and difficult for ordinary use, and its preparation was the result of shameful quarrels on the part of members of the Council who acted at times more like ward politicians than like Christian teachers. I am glad I am not obliged to repeat the Athanasian creed. There are parts of it that doom so many men to eternal perdition, that on my lips, at least, those words would be blasphemy. In Christian experience, it is Christ first, Christ last, and Christ always. We do not read, 'come unto Baptism all ye that labor and are heavy laden." We do not read "come unto the communion for peace and salvation." But Christ said, "Come unto Me and I will give you rest."

### A Deathbed Scene.

A little while ago I was called to a dying man. He did not belong to my parish, in any sense in which that term may be used; but my parish includes everybody to whom I can be helpful in the providence of God. I saw, immediately on entering the room, that he was a very sick man, and the moment his family spoke, I saw I was in a Scotch home. Probably I was called because of my name and parentage. The wife was near him and said, "John, the minister is come. Do ye ken him?" But his eyes were lightless, and his face expressionless. His daughter then went to him and said, "Faither do ye ken me? I'm yer dochter, Jeanie." But there was no response. The wife was now filled with peculiar sadness and going to him she said. "John, John do ye ken me. John speak to me, I'm your ain wifey." Still there was no response. Then I went close to him, and in a calm, clear voice, adopting their own method of speech, said, "John, do you ken Jesus?" Instantly his face and eyes were illuminated with almost heavenly light and with strength which seemed to be divinely given, he said, "Oh, I ken Him weel. He's my ain Savior." I knelt my his side, took his hand in mine and prayed. For a time I felt the grasp of his hand in response to my prayers, then his hand was still, and when I ceased praying, I looked into his face, and he was gone. He had gone to see "his ain Savior" face to face. That was no time to talk about creeds; that was no time to talk about churches. That was the time to talk about Christ. The older I grow, the shorter and simpler my creed becomes. Not more creed, but more Christ, the church needs and the world needs. A Christless pulpit is a powerless pulpit. Christless pews are charmless pews. Let us give Christ the pre-eminence in our studies, in our pleasures, in our homes, and in our business. If a man cannot take Christ into his business, he must have a very bad business, or he must have a very poor religion; probably he has both.

### Christ King of Heaven.

Christ shall be crowned King of Heaven, in heaven. Without Christ, heaven itself would be charmless. You have children in heaven, you have parents in heaven. But past the dearest of children, past the best beloved of mothers, you will hasten to cast your joyous crown at His pierced feet. His name will be the sweetest in your most triumphant song. His presence will give heaven the chief attraction. There you will see Him face to face; there you shall behold Him king of kings, and lord of lords. Your glad and grateful song will resound through heaven's lofty dome. "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God forever and ever." Higher still will rise the other song which even angels and archangels cannot sing, but which redeemed sinners shall ever chant, "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever."

The evening service under the auspices of the Y. M. C. A., was addressed by Rev. Professor Cross, Newton theological seminary, Newton, Mass. Professor Cross held the audience in close attention, his message being forcible and sincere. His subject was The Call for Christian Leadership.

# TRADE SCHOOL FOR GIRLS

## New York Education Board Decide to Lease an Institution for Two Years--Woman Member Victor.

New York, May 28.—A woman made the speech that will result in the open door for girls in this city who want to earn their living by following the trades. They will be taught how to do so at the expense of the Department of Education. The woman who made the successful appeal was Miss Olivia Leventritt, a member of the board.

Her appointment as school commissioner was one of the last acts of Mayor McClellan. Yesterday was the first time Miss Leventritt's voice has been heard in her official capacity as chairman of the committee on vocational schools and industrial training.

She asked the board to lease for two years the Manhattan Trade School for Girls, at Nos. 209 and 213 East 23rd. street, and after some argument her resolution was adopted by a vote of 28 to 8. It marks an epoch in educational affairs in America. The school will be open to girls even though they lack elementary training.

Miss Leventritt said that the taking over of this school by the Board of Education could be done at an annual rental of $5,881, resulting in great benefit to young women who wished to learn a trade, and that a class of girls would thus be reached that otherwise would not come under the care of the board. The object will be to teach girls in twelve months the elements of the trades that are open to women.

Miss Leventritt said the institution had been conducted by a board of trustees, supported by subscriptions, and had been teaching in a nine months' course various trades to four hundred girls at an outlay of $25,000 a year.

Ex-Controller Metz asked for more facts. He said he believed in the idea, but left positive that if it cost a charitable orzanigation $25,000 a year it would certainly cost the city $50,000. Commissioners Wingate, Somers and Martin talked for the project, and were followed in the same vein by Dr. Maxwell, city superintendent of schools. Commissioner McDonald made three speeches against the motion. Mrs. Christine Towns, who lives next door to Mayor Gaynor, in Brooklyn, also voted in the negative.

Dennis Sullivan, brother of Police Officer Sullivan, who is in business in Richmond, Va., is visiting relatives in Milford.

T. Turney of Boston is visiting his sister, Mrs. David O'Keefe of Fairville.

# COLLEGE FOR 3 PROVINCES

## Rev. A. P. Shatford, Baccalaureate Preacher At U.N.B., Forecasts a Central University For Maritime Provinces.

Special to The Standard.

Fredericton, N. B., May 29.—The encoenia exercises at the University of New Brunswick, which mark the Golden Jubilee of the institution opened today when Rev. Allen P. Shatford, Assistant Minister of the church of St. James the Apostle, at Montreal, preached the baccalureate sermon at Christ Church Cathedral. The members of the faculty and the students in academical dress attended in a body and listened with interest to an able sermon the subject of which was the consecration of the mind. In concluding, after paying an eloquent tribute to Canon Ellegood, the oldest living student of U. N. B., and with whom he is assiciated in St. James Church, Montreal, Rev. Mr. Shatford expressed the hope that the time would come when in "the Maritime Provinces shall be found a great central university with its thousands of students, all seriously consecrating their mind to such studies as may lift our wondrous country forward, skyward and Godward.

The police last night visited the residence of Joel Scott on York street, and seized ten bottles of gin. The liquor was taken to the police station and Scott will be charged with an offence under the Scott Act. Last week he was in St. John and while there was arrested for drunkenness, and was incidentally charged by a policeman with attempting to pass counterfeit money. Two years ago he was charged with selling liquor to an Indian but pleaded to be allowed to go and was let off by the Indian commissioner.

The water in the river here has been rising and there is said to be some prospects of stranded lumber on the upper St. John River coming out.

Although searching parties spent all day yesterday and today searching for the body of George Lounsbury, who was drowned near Oromocto about midnight on Friday night, their efforts have so far proved in vain.

General Grimmer arrived here from St. Stephen on Saturday night and went up river as a member of a party going through to Florenceville, Carleton county, in automobiles.

# FACTS ABOUT ROYAL FAMILY

## Had Queen Victoria Died Childless Mary III. Would Have Ruled England--King's Descent from Egbert.

Although the number of royal personages attending the funeral of King Edward seems to have been considerable, they represent but a small portion of his late Majesty's relatives. According to Whitaker's Peerage, the relatives of King Edward numbered as many as 297, and the descendants of Queen Victoria, including the young Prince of Spain, reach the total of 55. The succession to the English throne differs slightly from the descent of nobility, inasmuch as daughters are eligible to the title, which is not the case with members of the peerage unless especially provided for in letters patent, as in those creating Earl Roberts of Kandahar, which provide that in the event of the present earl's demise, his eldest daughter, Lady Aileen Roberts, should become the Countess Roberts of Kandahar. Thus after King George V. and his four sons, Edward, Albert, Henry and George, would come his daughter, Princess Victoria Alexandra, who will in course of time be gazetted Princess Royal of England, thus supplanting the Duchess of Fife.

In the event of the demise of all the present King's children the title of the throne would pass to the children of the late Duke of Edinburgh. The eldest daughter, now crown princess of Rumania, has formally renounced all claim to the English Throne, and her sister, being divorced and a much married woman, would certainly be rejected by the vote of the British Parliament. We then come to the Duke of Connaught, who would be most acceptable to the English nation. His nephew, the Duke of Saxe-Coburg, has renounced all claim. Having thus exhausted the families of all Queen Victoria's own sons, we turn to her daughters, beginning with the late Princess Royal and Empress Frederick of Germany, whose son, the German emperor would establish his claim to be King of England; but his imperial majesty would certainly be voted out, as was the case with King James II., so as to avoid the possibility of a German invasion.

When King George III. was in the prime of life nothing seemed less likely than that after the reigns of two of his sons, George and William, the throne would be occupied by a young princess, the daughter of his fourth son, King George had a daughter, Charlotte, and King William IV. had two children; and it is curious to observe that had Queen Victoria died childless the present Queen Mary III., being in direct descent from the Duke of Cambridge, the seventh son of King George III., would have been Queen of England by her own right.

King George V. is in direct descent from Egbert, the first King of England, and the tracing of this line is an interesting historical study. He is the grandson of Victoria, the granddaughter of George III., the grandson of George II., son of George I., greatgrandson of James I., the son of Mary Queen of Scots, daughter of James V. of Scotland, grandson of Henry VII. of England and Elizabeth of York (the daughter of Edward IV.); great-grandson of Edmund Langley, Duke of York, the youngest son of Edward III., son of Edward II., son of Edward I., son of Henry III., son of John, son of Henry II., grandson of Henry I. and Matilda, great-granddaughter of Edmund Ironside, son of Ethenbred, son of Edgar, son of Edmund, son of Edward the Elder, son of Alfred the Great.

This noble and historic line of ancestry by no means establishes the claim of King George V., according to the strict law of primogeniture, for Maria Theresa, the wife of Prince Leopold of Bavaria, and her nine children are in direct line from Henrietta, daughter of King Charles I., who would take precedence of Elizabeth, daughter of King James I., the mother of Sophia of Hanover, from whom the present King of England is descended in direct line; and besides this the numerous descendants of John of Gaunt, Duke of Lancascter, son of Edward III., have a prior claim to those of his younger brother, Edmund Langley, Duke of York, from whom King George is descended.

# FINE SERMON TO STUDENTS

## Rev. Principal MacKinnon Speaks On Christian Character To Mount Allision Graduating Class

Special to The Standard

Sackville, May 29.—Rev. Leander Daniel, of Halifax, preached the annual sermon before the theological union this morning, choosing as his subject The Advent of Jesus and Its Purpose. His sermon was one of the Methodist doctrine. "What we need is not a new religion, but a larger knowledge of the old one." The last and by a large number, judged to be the best concert of the grand festival series was held in Fawcett hall yesterday morning. Miss Wetmore was twice encored and rendered Annie Laurie as it had rarely been given in Sackville. Mr. Webster was very popular in his cello solo.

The track sports were held in the park during the afternoon. The ladies' college was crowded last evening on the occasion of the closing reception. A fine programme of seven numbers was rendered during the seven topics, and at the same time the Sackville Citizens Band played march music.

### Baccalaureate Sermon.

Rev. Principal MacKinnon, of Pine Hill theological college, of Halifax, preached in Fawcett hall this evening. His address was eminently a practical one bringing before his hearers the need of adopting some religion before going into the world.

Drawing his text from Psalm 119, verse 73, "Thy hands have made me, and fashioned me, give me understanding that I might learn Thy commandments."

He divided the sermon into two parts pointing out first the requirements of the undergraduate and second that of the graduates. He described first the case of two natives in India. One of these, the idealist, made it his object to find the reason of his being on earth, to solve the riddle of life. The other, the realist, simply stated that he was on earth and wanted something to eat. Our sympathy, Principal MacKinnon said, is rather with the idealist, than with the realist.

In religion the question "why" is ten times as important. When the philosopher asked "Why are we here?" the answer was, first, the religious one. "Thy hands have made me and fashioned me." Second, the practical one. "That I might learn Thy commandments." When you leave a pious home in which you have always been taught there was a God and enter the university there was a remnant of religion in your text book. You find no place for it in your study of mathematics, chemistry or latin. But wasn't there a religion in devotion to duty? After one had entered the university a little time one hears all sorts of beliefs freely expressed and may rapidly sink into skepticism and unbelief in any religion. But would it not be well for a student to give the faith of his fathers full consideration before dropping it altogether.

Coming to the second part of his address the preacher said that although the intellectual part may be the most important to the university student but for those who are graduating, an answer to the practical one is asked, and the ideal answer was a life for service. Soonor or later the call must come and in Canada it is here at present. In a dozen years there will be known the Canadian character and it depended upon the graduates what it was to be. We stand tonight at the parting of the ways and it depends upon us whether we go down to look for wealth and earthly things or look above and make for a life of service. He illustrated the number of cases of famous intellectual men high up in the estimation of their fellow college students who had investigated the faith of their fathers and obtained "mastery for service."

The hall was crowded with visitors. The choral class sang the "Te Deum and "Be not Afraid," assisted by the orchestra.

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