

— THE MONTREAL —



# Diocesan Theological

# College Magazine

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MAGAZINE.

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THE ADVENT ORDINATION.

SERMON PREACHED IN ST. STEPHEN'S CHURCH, MONTREAL,

Sunday December 20th, by

REV. PROF. STEEN, M. A.,

OF THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

"The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light." S. John i. 7, 8.

It was Thomas Carlyle, I think who said "Happy is the nation that has no history." In this very paradoxical statement there is a profound truth, the truth which Carlyle endeavoured to express in his own graphic way. It is this, that the most significant and far-reaching events in a nation's history, have generally gone absolutely unrecorded, while the events of recorded history are to a great extent mere irregularities, and have affected only the surface of national life, or have been a series of wrongs and misfortunes, and calamities. Carlyle himself asks "which was the more important personage in man's history, he who first led armies over the Alps and gained the victories of Cannæ and Thrasymene, or the nameless boor who first hammered out for himself an iron spade? When the oak-tree is felled, the whole forest echoes with it, but a hundred acorns are planted sile itly by some unnoticed breeze." What about that long-forgotten train of philosophers, artists and artisans who from the first have been jointly teaching us how to think, and how to act, how to rule over Nature!

This is the thought that comes over me as my mind turns this morning to this ordination of priests for service in the Church of God. I think of the incalculable influence that the ministry can wield in society for good or for evil, for time and for eternity, of the power committed to their hands, of the part they have played now for the last 1800 years in the evolution of Christian Society, and I contrast with that, not by way of complaint at all, the scant notice that the world at large is accustomed to take of an ordination. What does history tell us? Christianity has been incomparably the greatest moulding influence for good in every department of human society for over 1800 years. But the teaching and spread of Christianity has depended on the regularly ordained ministry. What they taught is what has been currently believed, and what was currently believed has in the main been acted upon. When the clergy have failed in their duty the spiritual life of the nation has waned, moral restraint has given way, and licentiousness has run riot. Deprive this land to-day of its Christian clergy and you go very far towards depriving it of the knowledge of the only power on earth that brings peace to the human heart, that makes progress possible, and keeps society from disintegration. Most emphatically can Christ's words be applied to the Christian ministry, "Ye are the salt of the earth," though under ordinary circumstances it need by no means be confined to them.

So much then for the importance and the significance of this occasion. I turn and remind you that you see before you this morning what must send your mind back to apostolic days, bind you to the past and make you feel what we mean by the historical continuity of the English Church. We are an historic Church. We have our roots deep in the remote past. What you see in this ordination is no feature of merely recent times. The historian tells us that in those early days when St. John was still alive, as in the times that followed, the Church of God had the same three orders of the ministry that you see represented here to-day, bishops, priests and deacons, and that when any man was set apart for the sacred ministry of the Church it was done in solemn assembly after examination, and proof of his fitness, and by the imposition of

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episcopal hands as you see here to-day, and that this has been perpetuated without a break until this day.

What is the office of a priest or presbyter in the Church of God? I have chosen this morning these inspired words that describe the ministry of John Baptist, the forerunner of Christ. But if they are a true description of him who went before Christ, so much the more are they a perfect description of those who follow after Christ as His accredited ministers. Word for word they tell you what is the pith and kernel of those duties that shall presently be laid upon these men. "The same came for a witness to bear witness of the Light, that all men through Him might believe. He was not that light but was sent to bear witness of that Light."

You will notice, not only here but everywhere in Holy Writ, that the personality of Jesus is everything. It is not so much what He says, as what He is. He, not His words, is the salvation of men. The personality of John on the contrary is nothing. His testimony alone brings him into connection with Jesus. As we estimate character here on earth John was one of the greatest of men. But yet Holy Scripture so speaks of John continually as to remove altogether his personality, and teach that from the stand-point of Redemption he is nothing, and his witness to Jesus everything. And how beautifully conscious of this John himself is! What humility in his ministerial life! To the priests and Levites sent from Jerusalem to ask who he was what a reply he gave! Art thou Elias? No! Art thou that prophet of whom Moses spoke? No! Who art thou then? I am nothing at all, just "the voice of one crying in the wilderness, make straight the way of the Lord." "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." And you recall these other words to his disciples wondering at the popularity of Jesus, "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He must increase but I must decrease."

Noble words and nobler heart! Here we learn what the minister of Christ should be. He is nothing at all—nothing but a voice crying out to men. Of all the temptations that assail the minister of Christ, perhaps the greatest and the most disastrous is to forget

this. From every quarter, in a thousand insidious ways, tickling our fancy and blinding us to the truth, comes the suggestion to thrust ourselves forward and attract attention, and receive the homage of men. And no temptation, perhaps, is stronger than that which may come from the congregation over which a man is set. Remember the conduit is not the water that flows through it; the sign post is not the destination of the weary traveller. He who drinks the cool crystal water, never thinks of the hidden conduit through which it flowed, nor does the traveller hastening to his goal think of the finger-post that set him right. These did their work, and in their work lay all their importance. Christianity tells us of One who is a wondrous light that can dispel the darkness of sin, and of a fountain of living waters where the fever and thirst of life are cured. The sole purpose of the Christian ministry is to point men to that Light, and to bring them to that Fountain. They have nothing of their own to offer. Human talent however great cannot save a soul. To attract attention to themselves is to act the part of those wreckers who used to kindle fires that seemed to announce a friendly haven, but really lured the ships on to the rocks. "They are not that Light, but are sent to bear witness of that Light." That alone is the true Light of the world. The first duty of the true minister of Christ is to forget his little self—to lose it utterly from sight in the brightness of Christ's ineffable light. Such lives are not forgotten. They are hid with Christ in God. Let them lie hidden there forever and may the glory of Christ's Person become the only beacon to guide the footsteps of men.

After the conquest of self, the first great duty of a minister of Christ is testimony. "The same came for a witness" says the apostle, but the words in the original really are "the same came for testimony." All the active work of the ministry may be summed up in that word "testimony." To bear witness forever and everywhere, by word, and deed, and life, to the might, the love, the wisdom, the goodness of Christ and the power of His cross. That is what St. Paul meant by preaching Christ Jesus and Him crucified. May they who are here ordained, constantly remember that. I know of no power that I possess in myself to aid another. I cannot minister

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to the tortures of the sin-racked conscience-stricken soul, but I know of One who can. I cannot lift the weight of guilt, yet the blood of One can. I have no balm for sorrow and distress, but I can point to One who has. I see the struggles of poor mortals battling tragically down the years of life with lust and passion and besetting sin, and ever the victims, but I have no strength to lend them that they may lift themselves up and conquer. Though my heart burns to do it I cannot. Yet there is One who has said "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." I see the ills of society, the dangerous tendencies of the time, the unrest and discontent, and the powers of evil that infest us. Yet I am helpless to suggest a remedy, as all men are helpless. But I know also of Him who controls nations as individuals, and Whose example and power alone have made the progress of centuries possible in spite of the corruption of the mass. What can I do therefore but testify? I can only let my life be a perpetual witness to that Light of lights Who shines even now in the darkness, and with Whom lies the solution of all our enigmas.

Yes but this is not all. All testimony does not bring conviction. It may all be equally true, but some testimony can be received with a cold heart and a stony stare. A man's testimony to Christ may be unimpeachable, doctrinally sound, in agreement with Bible and Prayer-Book and Articles. The most far-seeing heresy hunter cannot detect error in it. But for all that it produces no spring-time of souls, nor rich harvest of fruit. It is rather like the December blast. What is the trouble? Evidently testimony must be more than true.

Now St. John in his 1st epistle uses these instructive words. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life." Show unto you, would be more accurately rendered by "authoritatively declare." St. John did more than bear witness; he spoke with authority. Out of all his humility there came a splendid confidence, as he bare witness—something of that winning confidence that the people noted in Jesus and felt the irresistible power of. That confident declaration is more than mere testimony however true.

But what is its source? Just *this—we have seen,—we have seen*

and bear witness, and confidently declare. Because we have seen, our testimony is one of power. Ah, there it is! Testimony must not only be true, but he who testifies of Christ must have *seen*. It all lies in that. Have you seen what you testify of? It is the witness of experience alone that convinces and has power. Do you preach what you have seen is the vital question for the ministry.

You will testify of the Incarnation of the blessed Son of God. But have you yourselves seen Him incarnate? Have you gone in Spirit to the manger at Bethlehem and looked into His face, and followed personally the footsteps of that Lord, and grasped what that Incarnation means for you, and so for this whole needy world?

You will testify of the cross and passion of Christ Jesus, and the saving merits of His death. But have you gone to Calvary yourselves, all alone, with the heavy weight of sin upon you? Do you know what that death means for you? and what it cost the Lord of Glory to redeem you? And are you going forth to tell others that Christ crucified is for them just what you found Him to be for yourselves?

You will bear witness to the Resurrection of Christ and its power, but do you know its power in your own life? Have you risen with Christ? Have you been crucified with Christ to this world, and buried with Him, and have you risen again with Him to seek evermore those things which are above, where Christ sitteth at the right hand of God? Do you feel that you have died to sin, and that your life is hid with Christ in God?

You will witness to the power of the promised Spirit as the daily support and sustenance of the Christian. Do you know personally what the power of the Holy Ghost is? Have you seen Him and felt Him in your lives? Have you found Him to be the Comforter, the Advocate, the Sustainer, that Jesus said He would be? And in pointing men to Him, will you do it on the strength of those victories you have won through Him, the conquests of sin that He made possible for you, and the sweet comfort that He has given you?

Oh, that alone is efficacious testimony! I have seen Him! I know Him! I am reading my own life to you! You can learn all about Jesus in the schools of theology, and make it a matter of facts stored away in the head. You can pore over the tomes of the best devotional

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writers until you have mastered every detail of expression. Your familiarity with Scripture may be a standing wonder. But you may only be repeating a dull lesson learned by rote. Not until you can say I have seen Him, I have walked with Him in quiet and in storm I know whom I have believed, not until you can tell what is in your heart and not merely what is in your head, will your testimony to Christ cause them to believe.

And you, my brethren of the laity, who hear me and who represent this morning God's people everywhere, do you not feel a solemn duty laid upon you? You hear what is the duty of a presbyter in the Church of God. You see what a difficult work it is, and what complete consecration it demands. It is utterly unlike any secular calling. The ambitions that control and have full scope there must here be suppressed; the aims that lure men there to success, lure them here to failure and disaster. Talent, energy, opportunity will not do it. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." On you therefore is laid a heavy responsibility. You can do much. If the clergy mould the laity, the laity in turn mould the clergy. Out of a worldly, degraded laity it is hard to raise up a spiritual clergy. You can stretch out a helping hand, as you can hang a millstone about the neck. Oh, see that you never hold out a false ambition to a minister of God, never ask him to play a part not laid on him by God. Strive to lighten his burden, and not increase it, and above all remember him before the throne of grace as I ask you now to remember those who are to be ordained this morning.

#### THE MINISTER'S WIFE.

Much has been written and spoken on the subject of "the minister's wife," but there is too often a lack of common sense in the treatment of this subject. The simple fact seems to be overlooked in some congregations that when the minister marries a woman he does so as a man and not as an official. This is his private affair, with which an outsider has no business to intermeddle. A number of years ago a prominent clergyman, who was on the eve of marrying his second wife, was waited upon by his deacons and informed of their objections to the choice he had made. He heard what they had to say, and

then virtually told them to mind their own business. He married a woman of his own choice, and she made him a most excellent wife.

The individual known as "the minister's wife," has her place and sphere. So far as church work is concerned no more responsibility rightfully belongs to her than to the wife of an elder or private member. The notion that she must be "a woman of all work" in the community is both cruel and preposterous. The wife of more than one minister would be in good health to-day were it not for yielding to a demand of this character. The late Dr. Bethune smote this nonsensical notion in a vital part when the qualifications of his wife for supposed official duty were being looked into; he asked the brethren, "Do you intend to pay her a salary?" A large amount of unnecessary and often very irksome labour is imposed upon the wife of a minister in the way of calling. There is neither propriety nor necessity in her doing any more in that line of work than any other lady member of the church. Her divinely ordained sphere is her home, and it is there that she finds obligations and duties which have a permanent claim upon her attention and time.—Anon.

◆◆◆

### AN AUTUMN SONG.

The autumn wind wails thin,  
 Like a sobbing violin,  
     Long and low;  
 How it thrills my heart with pain,  
 This monotonous refrain,  
     Sad and slow!

Passion-pale, I pant, "Alas!"  
 For the chiming hours that pass  
     To their sleep,  
 Till the visions throng my head  
 Of the good days long gone dead—  
     And I weep.

But the wind, so wild and fleet,  
 Overbears my failing feet,  
     And I go,  
 As the withered leaves that spin,—  
 When the winter gusts begin—  
     To and fro.

—Translated from Paul Viriaine, *Montreal Star*.



**THE COLLEGE CHAPEL.**

From "*Montreal Star*."

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## "THE KINGDOM'S KING."

*Address delivered by the Right Reverend J. Philip DuMoulin, D.C.L.,  
Lord Bishop of Niagara, at the United States Convention  
of the Brotherhood of St. Andrew, 1896.*

The theme upon which I am privileged to speak this evening is the most exalted, the most ennobling, the most truly inspiring theme upon which the tongue of man or angel could dilate. What a happy thing it was that the first note of this convention was struck in that clear and inspiring tone by your excellent and beloved Bishop—"There is another King, one Jesus." And what a happy foresight that the closing note of this convention is just of the same tone—"The Kingdom's King."

Let me say it out, boldly, plainly, unmistakably: "The Kingdom's King" is "the Man Christ Jesus."

"All hail the power of Jesus' Name!  
Let Angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all!"

He is the King. It was necessary, it was the divine order, it was the purpose of the Father, that man should reign over the great Kingdom into which the world should eventually evolve itself; and there was a deep, and I may say an awful, philosophy in this purpose, in its annunciation, in its working-out and realization. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive." As man by his own hand wrought his own ruin, laid hold impiously upon the great and pure virtues that Almighty God had given him, and never ceased till he brought them down in one tremendous ruin about his head, so it was the divine and holy, the wise and loving purpose of the Creator that man should recover the lost inheritance, man should buy back the forfeited paradise, man should establish and reign and rule over the Kingdom that should spread from pole to

pole, and from the flood to the world's end. So the great bard, as you remember, sang

"Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe,  
With loss of Eden, till one greater Man  
Restores us, and regains the blissful seat."

It was necessary, it was fitting, it was divinely ordained, that since by man came the downfall of all the great and good and perfect gifts of Almighty God, bestowed upon His sons, so by Man should come the uplifting, the upraising and the evolving, out of the chaos and ruin that he had created, of the glorious Kingdom of peace and righteousness, that shall yet and finally overspread this world. Therefore the King of the Kingdom is the Man Christ Jesus. "Behold!" said the prophet, "a King shall reign in righteousness, and princes shall rule in judgment. And a Man shall be as an hiding-place from the wind, as a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "Let this mind be in you," said the great Apostle, "which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name that is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

There, brethren, you have the Kingdom's King, and there you have the profound and divine reasons upon which that arrangement reposes.

Now, that being the purpose of the Almighty, you will observe how all along the course of the old ages that same hope was kept burning brightly before man. Man felt that he had been the author of his own ruin, that he had bartered His paradise for the ashes and misery of a

moment's indulgence. Man felt that he had ruined himself, had destroyed himself, and man felt the yearning that one of his own kin, and one of his own flesh and blood, should arise to repair the terrible ruin, restore the lost paradise, and bring back the alienated inheritance. That was a deep want, a constant yearning in the breast of man, from the moment in which the Lord God drove him forth from the Garden of Eden. And in order that it might become a beaming hope, that it might be cherished in all his life, that it might illumine the darkness of his path, that it might burn before him as a bright particular star, that it might lead him onward, that it might guide his feet into the way of peace, God lighted up the lamp of prophecy, and brightly it shone.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the Day Star arise in your hearts." And so from the very beginning the prophets pointed onward to the coming of the Son of Man. "A Sceptre shall arise out of Israel." "I shall see Him, but not now; I shall behold Him, but not nigh." "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." "The desire of all nations shall come."

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it, with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this." So spake the seraphic Isaiah.

And the illustrious Daniel said: "I saw in the night visions, and behold, One like unto the Son of Man, came with the clouds of heaven and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion and glory and a Kingdom that all people, nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed."

These be the bright predictions that went before, pointing out the path in which the Son of Man should pursue His glorious way to conquest and to victory, to the holdings of the sceptre, to the ruling and reigning over the restored Kingdom.

In the fulness of time, and according to these prophetic utterances, the Son of Man came to claim His Kingdom, and to rule and reign over it. And therefore the announcing Angel said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end."

"Where is He"—asked the wise men—"Where is He that is born King of the Jews?"

So He came into this world, a King, the infant King, lying in a manger. The royal kings from afar came and bowed themselves before Him, "and when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh," right royal offerings, laid down at the lowly bed of Him who was King of kings and Lord of lords.

Thus He moved among men, though they knew Him not, as a king. They expected a king in other guise and in other form altogether. He came upon them unawares. He was a king in their midst, and they knew Him not, nor recognized Him as such. "Neither shall they say, lo, here! nor lo, there! for, behold, the Kingdom of God is within you."

And so it was He who spake of Himself as a king, all through His teachings. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." And the King shall say to those on the right: "Come," and to those on the left: "Depart."

In all these things you see the manifestation amongst men of the King Jesus. There is the Kingdom's King. He moves amongst men, but they recognize Him not. It is a royal procession, from first to last. "What manner of man is this, that even the wind and the sea obey Him?" He stands upon the curling wave, He stands amid the wild roar of the tempest, He lifts above the turmoil the hand of authority, and speaks the words that still the raging of the wind and the sea. "Peace!". And there is a great calm. He goes out into

the domain of human hearts, He sees all their treachery, all their opposition, all their plotting and planning and contriving. He knows what is in men. They are not able to answer Him any more. "No man after that durst ask Him any question." He goes out into the dark domain of disease, in all its hideous forms, as it smites the sons and daughters of men, strikes down youth in all its manly beauty, slays the maiden, dancing upon the very margin of life, and, as the King, He lays fast hold upon the enemy and the usurper, and vanquishes him on his own vantage-ground. The power of death obeys Him, as did disease and elemental strife. All nature is obedient to the figure that moves about so noiselessly and so quietly, but clad in such almighty power. At last He ascends the cross, and there the Roman governor inscribes over His head the significant title in the three great languages of humanity in that day, the Hebrew, the Greek, and the Latin. "This is Jesus of Nazareth, the King of the Jews." "Write not," said they in their distracted jealousy, "write not, the King of the Jews; but that He said, I am King of the Jews." And Pilate, with the inspiration that sometimes has possessed bad men and made them speak the words of the Most High, said: "What I have written, I *have* written."

There is the Kingdom's King. Contemplate His glorious progress! How mild and meek it is! "He shall not strive, nor cry; neither shall any man hear His voice in the streets." "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not." "Who hath believed our report? . . . He shall grow up before Him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

So the natural man looked upon the Kingdom's King. But the spiritual eye saw in him "the Desire of all nations," the hope of all the ends of the earth. And when He came to the end of His earthly ministry of blessing and power and rule and kingly might, He announced Himself, on the mount of Ascension. Ere He bade farewell to those faithful men who had followed Him, He said to them, in tones that reverberated through the length and breadth of the world, and have come down to us through all the ages, with a living and

mighty power : " All power is given unto Me in heaven and in earth." And with those great and mighty words upon His lips, He went up, as the Evangelist says, into Heaven, and He sat down upon the right hand of the throne of God.

Now, there is the Kingdom's King. There is the adorable Name! There is the glorified Man! There is humanity exalted! There is that mortal body, that you and I have seen so often dragged through all the degradation and filth and abomination of sin, of the world's evil and corrupt ways, of the devil's suggestions—there is that human frame purified, exalted and glorified, and sitting enthroned at the right hand of God! There is the Kingdom's King! " All hail the power of Jesus' Name!"

Now, I want you to observe for a moment, that this great King, Who trod the earth with such magnificence, with such royal strides, with such irresistible power, with such marvelous strength, Who soared above its barriers and its weights and its temptations, and took His place by the right hand of God, did not there and then enter upon the full execution of His kingly office. He did not send out His armies, that they might destroy His murderers and wreak undying vengeance upon a wicked world. He did not take the few faithful ones that had followed Him in His despising and rejection out of this world, and send down His fire to destroy the remnant. He did not, as He might have done, execute immediate judgment upon His enemies below. He did not lift His friends to His side, and allow the world to perish in an awful conflagration. No, " He sat down at the right hand of God, from henceforth expecting until His enemies be made His footstool." He held back that great exercise of His kingly authority, till the time shall come in the future when it shall assert itself. And during all the time intervening between His Ascension and this Sunday evening when we are met together, He has been sitting at the right hand of God. Now I want you to look up at King Jesus, I want you to look up at the adorable Man, at that glorified Humanity represented there as the personal power that shall rule and reign over the whole Universe of God. And I want you to see just three things which Jesus is now doing.

I. In the first place, He is sending forth to all the ends of the earth, in virtue of His omnipotence, the messages and the overtures of

salvation, as they are declared in the Gospel: "All power is given unto Me . . . Go ye, therefore, and teach all nations." He did not use that power to destroy, to curse, to execute vengeance. He used that power to send out His ambassadors to the ends of the heart to show mercy and pardon and reconciliation. And, men of St. Andrew, as you go forth to your work every day, as you make some effort every week to bring some young man like yourselves into the Kingdom of God, here is your royal charter. That powerful King, that royal Jesus, says to you, brethren: "All power in heaven and earth is Mine. Go ye, therefore." You are not going, in your own strength. You are not going to be rejected and despised and put down. You are not going to be silenced and shamed by the overmastering influence of a contrary and a godless world. But you are going forth in the strength of Omnipotence. "All power is given unto Me in heaven and earth. Go ye, therefore, and execute your loving mission."

II. I want you to see, in the next place, that He is "Head over all things," as the Apostle positively affirms, to His Church, that Jesus, now sitting at the right hand of God, clothed and endowed with supreme power and authority over the whole world, is using that power to subordinate all human powers and human events to the prosperity and advancement of His Church and Kingdom amongst men. When you go out upon that loving mission, when you speak to men, when you seek to bring them into the Kingdom of God, remember that Jesus is Head over all things to the Church. And remember that He is ordaining the course of this present world now, that out of it may be evolved the saving work of His Church here on earth.

III. And once more, remember that, as He sits at the right hand of God, He is there as your great High Priest. He is ever living to make intercession, because He has and exercises that unchangeable Priesthood. And I want to say this to you, with all the sincerity that I command, my dear brothers. I want to speak especially to young men. I know, I trust, something of their temptations and of their difficulties; something of the hard path that they have to tread in great cities; of the rigidity of the service that they are called upon to perform, of the difficulties of their daily lives, that they themselves could not tell to the nearest and dearest. And out of this knowledge,

dear, dear brothers, I want to say to you, in the name of that exalted Master and King, that He sits there at the right hand of God, to succour all those who put their trust in Him ; that as He succoured the martyr Stephen, and bent from heaven to hear his dying prayer, so is His attitude toward every young man who, under the pressure of temptation and of difficulty, says : " O Lamb of God, that takest away the sin of the world, have mercy, have mercy upon me." Here is the Voice divine. " Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest Which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

There is the Kingdom's King, in the present, and that is the office that He holds and discharges towards you all.

And now, lastly, reach forward. Think of Him just for a moment as the Lord and King of all the future. The great and solemn visions of His revelation tell you that the day will come, which is fixed in the inscrutable purposes and counsels of the Almighty—no man knoweth it but the Father—the day will come when He shall take to Himself His great power and reign ; when " the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." And the consequence will be that all iniquity shall stop her mouth, and all evil and all oppression and all cruelty, and all the persecution of God's Church and God's saints and God's people throughout the world, and everything contrary to purity and holiness and righteousness, shall be utterly abolished, and righteousness and peace and truth and justice and human happiness, and all that man loves and all that man longs for, shall spread themselves over this world, under the righteous government of the King of this Kingdom.

" For he cometh, for He cometh, to judge the earth, and with righteousness to judge the world, and the people with His truth." " His dominion shall be also from the one sea unto the other ; and from the flood to the world's end. They that dwell in the wilderness shall kneel before Him. His enemies shall lick the dust . . . All

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kings shall fall down before Him ; all nations shall do Him service. . . . He shall live, and unto Him shall be given of the gold of Arabia ; prayer shall be made ever unto Him, and daily shall He be praised." " And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed ; and the Kingdom shall not be left to other peoples, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Listen to the Prophet's great song, as the whole glorious vision of a regenerated, purified, redeemed and happy world breaks upon his view : " For ye shall go out with joy, and be led forth with peace ; the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

" Jesus lives ! To Him the throne  
Over all the world is given ;  
May we go where He has gone,  
Rest and reign with Him in heaven !  
Alleluia !"



## EDITORIAL

### RETROSPECT.

The year 1896 has gone leaving on the page of our history an indelible mark. That mark will be conspicuous in all time not only in the annals of the Montreal Diocesan Theological College, but in the records of Theological training in Canada. These three facts will be remembered when the names of most of the actors in the scene have been forgotten, or their memory dimmed by the flight of years.

First that Mr. A. F. Gault erected the present building at his sole cost.

Secondly that he contributed the large sum of fifty thousand dollars towards the endowment, which was also largely increased by his efforts in interesting other friends in the work.

Thirdly that he who had watched, and prayed, and presided over the Institution in its earlier years, who had struggled and worked and waited amidst discouragements and indifference from without, and trials and difficulties from within, who by his patience and perseverance had disarmed criticism and open opposition, our beloved friend and revered Principal, on the eve of the opening of the new buildings passed away.

"Other men laboured and we are entered into their labours" in the sure and certain hope that as the blessing of God has rested upon the work in the past so it will continue to be with us in the future, and to Him shall be all the praise now and for evermore.

But not only in these great things has the history of the past year been eventful, but in other ways as well. The permanent teaching staff has been increased by the addition of a Professor of Apologetics and Ecclesiastical history. The Library has grown so that the accommodation provided is already insufficient and additional shelf room is required immediately, and we are happy to add will be forthcoming.

The number of students has increased from last session, though the numbers are not yet so many as to try the accommodation provided.

#### PROSPECTS.

We think these are very bright. While we wish our readers a very happy New Year we also wish it to the College of which we are part.

The indications of prosperity are great. The substantial advantages before alluded to, give promise of increased efficiency. The courses of study are being remodelled in such a way as to provide a more advanced intellectual equipment for our alumni than they have before been able to enjoy. The number of applications for admission, received from different quarters, makes it probable that our numbers will be largely increased, while the additions to the courses of study make it probable that the quality will be even

superior than heretofore. In fact progress is our history, progress in the past, progress in the present and progress in the future.

But amidst our congratulations we must not forget three cheers for our noble selves, the Magazine, its Editors and the Literary Society which elects them.

The congratulations which have been showered upon us would make the very page to blush were we to record them. But we spare the reader any such painful manifestations believing that honour is the true sequel to humility.

In presenting this number to the public we do so in the happy confidence of their approval and appreciation and with all good wishes for a Happy Christmas and a still Happier New Year.

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#### LETTER FROM THE REV. H. A. NAYLOR, B. A.

*(Continued.)*

FORTY MILE, Aug. 18, 1896.

The trip up the Yucon lasted 16 days, and was very pleasant, The scenery was beautiful at times, and the mosquitoes fearful. We made veils out of that yellow mosquito netting and wore them a great part of the time. We fed on fresh salmon, wild duck and fresh moose meat. We had bear steak once or twice. At Fort Yucon the river is within the Arctic Circle. The American church has a mission at Anvik, under the Rev. J. W. Chapman, but we passed it before we were up in the morning. They also have a mission at Fort Adams under Rev. J. C. Prevost, who is about to move to Circle City. We met him and Bishop Rowe at Fort Adams. We met another steamer, the "Alice," and she had on board Mrs. Bompas, Archdeacon and Mrs. Canham, and Miss McDonald, all returning to civilization. We had about half an hour's talk with them. We also met Miss Tabins, who helps Mr. Chapman at Anvik. She is a Canadian from Montreal. We did not admire Circle City: it is very muddy and boggy. We had on board the "Arctic" a Mr. Carrington, from Howick, Que. He was a great talker. The purser was a man who had studied in Cambridge, Eng. We arrived here July 28th and found that letters had

arrived here for us from home the night before. The Bishop has decided to place us here in charge of the white work and to take Mr. Flewelling with him to Fort Selkirk for the winter. Miss Meilet, an Irish girl, goes with them. Mr. Totley stays here in charge of the Indians, and Mr. Bowens, a lay reader, has been lent to Bishop Rowe for a year. My work will be to teach two half-breed boys, whom the Bishop leaves with me, to visit and hold services in the village, and to itinerate among the different mining camps from thirty to sixty miles distant,

Our freight has not arrived yet but we expect it soon. Bishop Bompas had ordered sufficient provisions beforehand, but they have not arrived yet either. We are living now in a rented house, in which we also hold services. It has two rooms. We live in one and use the other for church. When we arrived the Bishop had a house half up and we are finishing it off. It is log and will have four rooms and has, like all the rest of the houses here, a mud roof. The chinks between the logs are filled with moss. The house faces the river and has a pretty view and a nice piece of ground in front, but very little at the back. The wood yard is small and just between our present dwelling and the new house. Mr. Flewelling helps me in finishing. We have doors, partitions, windows and floors to put in yet. I am very glad I put in a summer driving nails for Mr. Elliott. Wood will cost us \$3 per cord, and we will need about 25 cords for all purposes. High bush cranberries are plentiful and we propose to gather a barrel full and freeze them for the winter.

I will not try to visit the mines till the house is finished and we are all ready for winter. The Bishop had a stack of magazines in his house and he turned them over to me for use among the miners. I find them very glad to get anything to read.

We have both had good health since coming here, and you would say so if you could see us eat. We have salmon, moose, and bacon and apples, oatmeal, cranberries and a great deal more. I think tomatoes would grow here by starting them in a hotbed early in spring. We have fine radishes. Flowers are abundant and we hope to have a patch in front of our house.

I find that I will have to study here for there are all sorts of people—educated and uneducated and skeptical with sharp wits. The

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Bishop is a well read man. His special delight is the Syriac New Testament.

I dug a small cellar in the house last week and found frost about four feet from the surface, and am told that the ground seldom thaws any deeper. In many places ice can be found two feet from the surface at any time of the year. The river is so swift that boating is not much pleasure. I went about half a mile down in a canoe once and had very hard work to get back. Oars are useless. The only way to get up stream is to pole and keep near shore. The Yukon is muddy. Forty mile creek is clear, but the Yukon water is healthier to drink when it is settled.

The Canadian Boundary Survey party are here under Mr. Ogilvie. He is very pleasant. The Constantines are very kind. We will write longer letters next time. I have little time for reading or writing.

H. A. NAYLOR.

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## DIVINE JUSTICE AND THE UNENLIGHTENED HEATHEN.

ADDRESS DELIVERED TO THE M.D.T.C. MISSIONARY SOCIETY  
BY W. W. CRAIG, B.A.

The subject that I propose to bring before you this evening is the relation of Divine Justice to the unenlightened heathen, that is to the millions of human beings who have died and are dying without ever having heard of the Gospel of Jesus Christ. In the first place let us consider it purely from a judicial aspect, let us ask ourselves the question: must we believe that the Perfectly Just One, will judicially condemn the heathen for not believing and accepting what they have never heard of?

Now in considering this question there are only two sources of information that we can have recourse to, and these are,— human reason, and Divine Revelation. When we turn to human reason in this matter, the answer seems to come at once to us, our very nature seems to rise up in revolt against such a condemnation as the question

speaks of, we cry out at once it is impossible that the God of Perfect Justice, of Perfect Righteousness, should judicially condemn a man for not accepting what his ears have never heard of, nor his mind conceived of. Now without questioning at this point the right or wrong of this decision of reason, I have simply here to state that reason has absolutely no place in the final settlement of this question, that to appeal to reason, to our own sense of justice as the final judge in this matter, would be to lead us to confusion and skepticism, it would be in short to give up the Christian position entirely. See where it would lead us to. We have such incidents in the Old Testament as Elijah calling down fire on the soldiers who had come to arrest him, we have Elisha summoning a bear to destroy the children who mocked him, we have whole families destroyed for the sin of a single individual and destroyed at God's command, in the light of Divine Perfection, how would human reason explain such incidents as these? We have such a command as the second, in which God states He will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him, in the light of Divine Justice to the individual, how will human reason explain this? As we gaze upon the world around us, we see all creation feasting upon and devouring one another; we see man the victim of violence and unspeakable murder, carried off by pestilence and sudden death, born to trouble as the sparks fly upward, so that his very name in the Hebrew means the ill-fated one; and in the light of Eternal Power and Eternal Wisdom, and Eternal Mercy, and Eternal Love, how will human reason, the human sense of justice, explain all this? So that we are simply brought face to face with the unquestionable fact that in all things Divine and Superhuman, unassisted human reason as a guide is blind, and helpless, and hopeless. It is sure to lead us astray, it is sure to leave us in unspeakable darkness, it is sure to involve us in despair. And it is illogical for the Christian to accept the other inscrutable mysteries of our most holy faith in spite of reason, and here to say God cannot condemn the heathen because my reason forbids, and revolts at such a thing. In short in this and other such questions, so far as reason is concerned, we are brought to our knees in blind and utter dependence upon God, crying out with St. Paul: "Let God be true and every man a liar."

And now leaving reason, let us turn to Revelation, let us ask ourselves is there anything in the Word of God to support, to corroborate the judgment of the intellect as it proceeds to pronounce its almost spontaneous decision upon this remarkable question. And as I search the Scriptures, I cannot find one verse which would lead me definitely to believe that the heathen who die without the knowledge of Christ shall obtain salvation, as we understand salvation. We have two remarkable verses in the Epistle to the Romans, which seem to point this way. First, the 12th verse of the second chapter, which states, "For as many as have sinned without law shall also perish without law." Now if the Apostle had been able to follow up this statement with one to the effect that as many as have lived absolutely sinless lives without knowing about God's revelation to man (for that is what the phrase "without law" practically means,) shall live; this verse would have had an effectual bearing upon the question that we are considering; but the trouble is he has to say afterwards, "For *all* have sinned and come short of the glory of God," and so all that he can say here is, as many as have sinned without law shall also *perish* without law. "The second verse that I refer you to in this connection is the 19th verse of the third chapter: "Now, we know that what things soever the law saith, it saith to them who are under the law." Here is another verse that at first reason would be inclined to turn to in support of its position, but notice the closing. "That every mouth may be stopped, and all the world may become guilty before God." Here again is no discrimination, but the whole world is put on the same plane, and that the plane of guilt before God, which brings with it eternal condemnation.

But as we are still considering the purely judicial aspect of the question, there is just one distinction which these verses point to, between heathendom and enlightened Christianity, a distinction which one seems to discover in the whole range of Christian truth. When unsaved Christendom shall at last be raised from the dead and stand before the Judgment Throne of God, sentence of death will be passed upon it, and it will pass into everlasting condemnation. But the ultimate cause of the condemnation will not be the transgressions of the decalogue, not the murders, the robberies, the sins without

number and beyond description, which will figure so blackly in the judgment book that day, but the great condemning sin of Judaism, and of that Christianity which possessed the knowledge and the form of Godliness, but denied the power thereof, will be first, and last, and always, because they rejected Jesus Christ. For "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." And if there is any discrimination in God's final judgments, one cannot but conclude that the judgment of unenlightened heathendom, as compared with enlightened Christianity will be light and trifling, for it has not been guilty of the one great condemning sin, the sin of rejecting the Saviour of the World.

And now leaving the judicial aspect of the question and remembering that sin in itself is a subjective disease; a disease inexorable, eternal, fatal; remembering that Christ is the only remedy for the disease, and that the remedy must be heard of and applied by faith before it can cure, the question arises, why has not God adopted such a method of letting the existence of the cure be so universally known as would put it within the reach of all men. Of the several theories that suggest themselves I have only one to bring before you, and I think I can best explain what I have to say about it, by drawing your attention to the past history of the Church of God.

In the very beginning we have the truth in the possession of *all men*, and you remember the result, we have almost an instantaneous rejection of it, a rejection which widens in the number of men it embraces, which deepens in the depths of iniquity it leads to, until at last we are face to face with the total wreck of humanity and its utter destruction in the flood. And from that moment onward we are face to face with this remarkable problem that puzzles us, the selection by God of certain men to whom alone he entrusts his revelation of Himself, and who alone apparently have the opportunity of gaining everlasting salvation.

We have Abraham, and Abraham's family; we have the family becoming a nation, and the result is, that finally we are brought face to face with the Jewish church fully developed, and with all its remarka-

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ble spiritual teaching, and all its remarkable history and life. And one of the most striking features of this peculiar church and history, is its absolute exclusiveness. In those days we hear of no missionary societies sending pioneers into the outside world, we hear of no great missionary commotions and missionary movements; we do not even find such broad commands as, "Go ye into *all the world* and preach the Gospel to every creature." And I say that in this peculiarity which enabled St. Paul to affirm that to God's peculiar people, and to them alone, were committed the oracles of God, we have something just as puzzling, just as remarkable, just as difficult of understanding and explanation, as the question why did not God send out heavenly armies, marshalled by the Captain of Salvation himself, free from all human imperfections and all human drawbacks, that would at once have subdued the world at the feet of Jesus Christ.

But the most reasonable explanation of all this seems to me to be this. The Jews in the first dispensation monopolized divine truth, and divine blessings, (1) because it was only by thus choosing and thus educating a single nation, that divine truth and divine blessings could be brought within the reach of man, and (2) because man outside of the single people thus chosen and educated was absolutely unable to grasp the divine truth which was in this way entrusted to the Jews.

In short the difficulty is the old old difficulty of predestination, a difficulty which always seems to me to be explained away by the beautiful order of St. Paul, "For whom he did *foreknow*, he also did predestinate." If we see a ship sailing out of our harbour and know that it is going to reach the other side we can easily predestinate its safe arrival there, and so if God knows that a man on the one hand is going to accept Christ or on the other is going to reject him, he predestinates him in the one case to salvation, in the other to destruction. But if he goes to destruction it is not God's predestination that sends him there, but his own will which the Almighty will never force. And so it has been not only in the early dispensation but right down to the present day, that if a man has been allowed by God to die without ever having heard of the Gospel of Christ, we may perhaps conjecture it is because he would not have grasped the Gospel, if it had been sounded in his ears all the days of his life.

Finally there are two conclusions that the discussion of this subject leads us to. First of all we are lead to conclude, that however strange it may seem that God should allow any man to perish without ever hearing the Gospel, our own experience teaches us, the picture of the dying Son of God itself teaches us, that God will do for every man *the very best that he can*. And in the second place we are reminded once more of our own responsibility, our deep responsibility, our unspeakable responsibility, to those who are dying, without God and without hope in the world.

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#### COLLEGE AND GENERAL NOTES.

We are sorry to disappoint our Readers in the quantity of matter in this column, but we hope the quality will make up for the other deficiency. The last two or three weeks have been busy ones in the lives of our College men, and there has been little time for anything else except study and examinations. However as the moral worth of an action is to be judged from the intention of the agent, and not merely from the results produced, we therefore trust these fragments will be accepted in the spirit of good will in which they are written—taking the 'will for the deed.'

Even as we write these words the light and cheer of Christmas and the New Year seem near at hand. Books are being closed, hard study has ceased for a time, and hearts and voices will soon be raised to greet the coming of the New year.

"White-handed Hope,

"A hovering angel girl with glittering wings"

beckons us on to greater aims, to nobler aspirations, and to worthier attainments. A Glad New Year to one and all.

The second of the Series of Missionary Lectures under the auspices of the Gleaners' Union was given on Friday, Dec. 18, in the Synod Hall, and proved very successful. Prof. Carus-Wilson gave an interesting sketch on work in Uganda, showing the magnificent

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openings there were for fresh Gospel victories. "Truly there remains eth yet very much land to be possessed."

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We are glad to see our College has a man forthcoming to represent McGill at the Inter-University Debate to be held in Montreal, on Friday, Jan. 29th, between McGill and Toronto Universities. Mr. Bertal Heeney has been elected to the honorable post and right worthily we believe will he fill it. The subject promises to evoke a very interesting discussion :—*Resolved* :—"That the legal prohibition of the manufacture and sale of spirituous liquors as a beverage, is right in principle and efficient in practice." Mr. Heeney is to uphold the affirmative, with Mr. Ewing of Law '97 as his seconder.

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We are looking forward to a Debate in our own College Hall, which promises to be of peculiar interest. On Friday, Jan. 15th, Lennoxville will wrestle for the Palm in Public Debate with the Diocesan College, on the subject of "Limited Monarchy v. Democracy." Messrs. Craig and Mallinson have been chosen to uphold the honour of the M. D. T. C.

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At the Advent Ordination held on Dec. 20th, the Revs. Overing, Eastman and Groulx were advanced to the Priesthood. The Service which was deeply solemn in character, was held in St. Stephen's Church, and the Rev. Prof. Steen, M.A., of the Diocesan College, preached the Ordination Sermon from St. John i. 7-8.

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It will be pleasant to see old faces amongst us at the Diocesan Synod in January. We should be glad to show any of the clergy of the Diocese over our new College.

It is gratifying to notice how the old fashioned custom of the 'waits' is in vogue in many of our country parishes. By all means let our eyes prevent the night watches, and our voices too, on such an occasion as that on which the angels appeared to the shepherds keeping watch over their flock by night. More people perhaps are sung into heaven than constrained into it by preaching.

It chanced upon the merry, merry Christmas Eve,  
 I went sighing past the church across the woodland dreary—  
 "Oh! never sin and want and woe this earth will leave,  
 And the bells but mock the wailing sounds they sing so cheery.  
 How long, O Lord, how long before Thou come again?  
 Still in cellar and garret and on woodland dreary  
 The orphans mourn, and widows weep, and poor men toil in vain,  
 Till earth is sick of hope deferred, though Christmas bells be cheery.  
 There arose a joyous clamour from the wild fowl on the mere,  
 Beneath the stars, across the snow, like clear bells ringing,  
 And a voice within cried: "Listen! Christmas carols even here!  
 Tho' thou be dumb, yet o'er their work the stars and snows are singing  
 Blind! I live, I love, I reign; and all the nation through  
 With the thunder of my judgments even now are ringing;  
 Do thou fulfil thy work but as yon wild fowl do.  
 Thou wilt heed no less the wailing, yet hear through it the angels singing."  
 —*Charles Kingsley.*

#### CHRISTMAS EXAMINATIONS.

- Greek Testament, I year, Class 2, Heeney, Wilson; Class 3, Poston;  
 II year, Class 2 Mallinson, Craig.  
 Inspiration, Class 1 Craig, Class 2 Borep, Clarkson, Wilson.  
 Canon of Scripture, Class I Craig, Class 3 Clarkson.  
 Scripture History, Class I Borep Poston, Class 2, Craig, Heeney,  
 Wilson, Clarkson.  
 Patristics, Class I Craig, Mallinson.  
 Ecclesiastical History, I year, Class 3, Borep, Heeney; II year,  
 Class 1 Craig, Mallinson, Borep; Class 2, Clarkson; Class 3, Wilson.  
 Apologetics, Class 1, Craig; Class 2, Mallinson, Borep, Heeney;  
 Class 3, Poston.  
 XXXIX Articles, Class 1, Borep; Class 2, Heeney; Class 3, Poston  
 Atonement, Class 1, Heeney, Class 2, Poston.  
 Pearson on the Creed, Class 1, Borep, Heeney, Poston.  
 Christian Ministry, Class 1, Craig, Clarkson; Class 2, Poston, Wilson.  
 Prayer Book, Class 1, Mallinson; Class 2, Borep, Poston.  
 Church Government, Class 1, Craig, Mallinson; Class 3, Wilson.

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