

Bishop's College, Lennoxville.**CONVOCATION NOTES.**

The closing exercises of the year 1893-94 are over and students and boys have spent with more or less success one more session within our walls. Now, however, the walls are becoming deserted, and the weary Professors and Masters seek the quiet rest of retired summer resorts, and the students repair to their homes to enjoy the Long Vacation, which will prove to be all too short.

There were many good things said, during the proceedings of Convocation Day, which we cannot report owing to lack of space; but we hope that the following summary will give to those who were not with us an idea of the successful nature of the proceedings of the day. Those who were fortunate enough to be present will need nothing of the kind to impress them with the grandeur of the day, but we hope they too may be benefited by being enabled to carry away more than they would otherwise have done. The general opinion seems to be that the Convocation this year reached the high water mark of the Convocations of Bishop's College.

THE SERVICE.

The Convocation Service of June 28th, 1894, will long be remembered by those who were privileged to take part in it. There had already been Matins at 7, said by the Principal, and an early celebration at which the Lord Bishop of Vermont was Celebrant, Professor Allnatt, Deacon, and Professor Wilkinson, Gospeller. At the eleven o'clock service there were at least fifty persons robed in surplices. The processional hymn was "The Church's one Foundation." Mr. P. J. Illsley, Mus. Bac., organist of St. George's Church, Montreal, presided at the organ with marked ability and reverence. The Bishop of Quebec was the Celebrant, the Principal acting as Deacon; the Rev. Dr. Lubeck, Rector of Zion and St. Timothy Church, New York, read the Epistle, and the Very Rev. G. M. Innes, Dean of Huron, read the Gospel. The Rev. John Kemp, B.D., as the oldest graduate present, took a seat within the Sanctuary. About twenty of the neighbouring clergy appeared robed and sat in seats on the level just outside the Sanctuary. The Rt. Rev. A. C. A. Hall, D.D., Lord Bishop of Vermont, was the preacher. The text was Revelation iv, 6, 7, 8. The vision of the four living beings. "What is the meaning of

these four mysterious beings?" the preacher asked. The current interpretation identifying the four living creatures with the four evangelists or rather with the four gospels as showing different aspects of the life of Christ was briefly touched upon as probably conveying a valuable truth. The subject was, however, treated in a more general manner as conveying a fourfold way of regarding the service of God in general, and one which would bear very close application to the service of God and His church in our Institution of religious education, as well as representing to us, as the words do in the first instance, the spirit of the angelic worship of heaven. St. John is describing the worship of heaven as it was revealed to him in Patmos. In his ecstasy, rapt in devotion, he sees as it were a door open, he beholds the throne and upon it the Sovereign Ruler. He is permitted to gaze on the worship; he sees the four and twenty elders, representing the old and new dispensations; the twelve patriarchs standing for the Jewish Church, and the twelve apostles for the Christian Church; their white raiment significant of purity, their crowns of gold significant of victory. They lead the praise and adoration of the Thrice Holy. The preacher then pointed out that symbolism taught real truth, while the truth taught was not usually the literal truth of the words used. The joy and the harmony of heaven were shewn under the figures of song and coronation. It was the truth of allegory not of portraiture. So likewise the symbols for the lost, the fire, the chains, stood for grim realities. Metaphors stand for realities. We sow our actions and reap our habits. We sow our habits and reap our character. We sow our character and we reap our destiny. By dwelling on the inward truth, rather than on the outward sign, which was its exponent, we should reap the deep poetry, the true significance of the figurative language of the Bible.

Nor are the four characteristics those only of worship of the sanctuary. God's service was in our life, and the services of the sanctuary, the sacrament of Christ's body and blood, the prayers and study of God's word, were meant to inspire and to sweeten and to permeate daily life. The chapel was like a keystone; it was like a radiating centre of pure influences. We were to dedicate all our gifts, not only spiritual, but mental and bodily gifts. The fourfold aspect or the true life then came under review, the four Zoa or living creatures,