

*G. Waller*  
No. 1.

THE MONTREAL



Diocesan Theological  
College Magazine.

Board of Management.

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CONTENTS.

	PAGE.
I. Address ; " Do all to the glory of God,"—Rev. H. C. G. MOULE, M.A, D.D.	1
II. The Journal of the Rev. J. A. NEWNHAM, D.D., Bishop of Moosonie.....	5
III. " What is Ritualism?"—Rev. W. HENDERSON, M.A., D.D.....	11
IV. Readings on the Book of Revelation—Rev. C. H. WALLER, M.A. D.D.....	20
V. Editorial.....	25
VI. College Library Society.....	29
VII. College Missionary Society.....	29
VIII. General and College News.....	30

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THE  
Montreal Diocesan Theological College  
MAGAZINE.

VOL. 4.

MONTREAL, NOVEMBER, 1895.

No. 1.

“DO ALL TO THE GLORY OF GOD.”

Address from the Rev. H. C. G. Moule, M. A., D. D. Some time Dean of Trinity,  
Principal of Ridley Hall, Cambridge.

I sit down at a pleasant window looking over the green plain of Severn straight to the great tower of Worcester, a landscape full of the memories of old England. And my heart is with my brother students at Montreal, on the other side of the Ocean, in that wonderful New World which I have never seen but which must always be a strong magnet to Old World people's thoughts, as they look towards the future. Will it really be as Bishop Berkely wrote a century and a half ago?

Westward the course of Empire takes its way,  
The first four acts already past ;  
The fifth shall close the drama with the day—  
Time's noblest offspring is its last.

Be that as it may, be it as God shall will ; it is an inspiring thing to be sending a message to brother students from the Old World to the New.

Not that therefore the message will be anything out of the way. Indeed if the Old World is to speak messages that really come through it, they ought to be words very much *in* the way, old-fashioned, with long precedents of experience behind them. And this above all when the message is one which touches unalterable things of duty and of faith.

Very simply, very briefly, I want to pass on to my fellow-students at Montreal some convictions about Christian student-life which have

been forming in my own heart. I am an old Cambridge man. I was a freshman five and thirty years ago, though it seems impossible to believe it, the life of those old terms and vacations is so perfectly alive in me still. And now for more than twenty years, off and on, but mostly *on*, I have been a teacher at Cambridge, first in Trinity College, then in Ridley Hall. All this time I have had so much to do with young men in college life that their experiences and interests have been a very large part indeed of my own. For this I thank God.

Now what would I say, speaking as I do to Christian students, and speaking with Cambridge behind me and about me?

I would say the divine words which head my paper, "*Do all to the glory of God.*" It is a familiar word. It is one of those great texts whose very greatness sometimes makes them seem little, because they are often quoted and so seem to be rubbed smooth. But they are not really rubbed smooth. They are clogged with dust. Brush it off, by fresh attention, and prayer, and use, and the image and the superscription, will be as immortally sharp as ever.

In student life, as in common life, but in some special ways in students, the dust gathers too fast over. *Do all to the glory of God.* If I don't mistake, the man in after life often finds it easier than the student does to realize the deep *oneness* of the Christian life. In college there is a good deal to tempt us to take the days as consisting of fragments of different material put side by side, rather than as a whole thing, organically one. The sharply divided spaces, for instance, of study and recreation, the times when we must, by routine isolate ourselves and when we must not, these and many other incidents of college life form the temptation I mean—to look on life as not all of a piece. Accordingly I have found men, sometimes the most pronounced and also the most pleasant among our Christian students, allowing themselves practically to deposit their definite Christianity upon some of their hours, and not upon others. And so they have not by any means *done all to the glory of God.*

How has this come out?

1. In the matter of recreations. I have known men of first rate athletic capacity so much forget that they could row or play cricket as Christians that they have denounced the river and the field as places the Christian should keep clear of. I remember this in the case of one brilliant (ex-) stroke of the Cambridge boat. Far wiser was a friend of his, one of the finest men to look at I have ever seen, and one of

the simplest and purest of Christians, after his conversion (through D. L. Moody's agency); who, in his rooms at Ridley, had a table which almost audibly groaned under silver cups, and also in a conspicuous place on the wall, the text, in good readable letters, *Do all to the glory of God.*

But of course there is the other side. I take it that only too many Christian students are intemperate over "athletics," so intemperate that one could almost wish they would "totally abstain," by way of "a convulsive remedy." This is not to the glory of God. It is a contradiction to the noble *εὐσπάρεια* of the Gospel, just as any other sort of intemperance is.

2. In the matter of study. Here I am perfectly certain there is a large and frequent oblivion among Christian students of *Do all to the glory of God.* Now and then I have come across a man who was as a student so keen that his need obviously was to recollect, by way of guide and *moderamen* in his work, that he *read* unto the Lord." Literature, criticism, research, language, so possessed him that they tended rather obviously to dull the soul's sight towards the Saviour and Master in His dying and risen glory, and in His precepts and promises. It was difficult for him to come, in St. Peter's words, spiritually "*sober* unto his prayers," straight from an excessive and untempered mental excitation. He failed to *read* to the glory of God.

But I am bound to say that such cases are not very frequent. Far too often Christian students allow themselves to think (or to seem to think) that the more a man is a Christian the less he should be a student. There was a young man (not from a University) who, wanting to take up missionary work, was questioned a little over his Bible as a preliminary. It appeared that he was doubtful whether Jacob was the son of Isaac, or Isaac the son of Jacob. "But then," said he, with a noble impatience of such trifles, "what has that to do with the saving of souls?" Well, knowledge of Scripture has something to do with it. But this extreme case illustrates for me a large phenomenon. Very many Christian students, within my knowledge, have acted over their literary work as if they were always asking that unwise question, "What has this to do with the saving of souls? This bit of accurate grammar? This obscure historical period? This fine distinction of doctrines? This infusion into my theological work of some piece of *literae humaniores*, classical or modern, quite secular upon its surface? What has it to do with the Gospel and its ministry? "Every-

thing, if it comes in the path of duty in a course I have voluntarily undertaken. Everything, if it tends to develop and to energize the faculties which are the Lord's tools lent me for the Lord's work. Everything, if it enables me to get more successfully at other minds, with the message of Christ and of all that Christ is.

Would God that more earnest young Christian men were real students. Not the unreal students whose delight is to air (with more or less success) the last evanescent phase of current thought; but the real students who, "firm on the rock and strong in Christ," recognize the greatness of the mind as an implement for God, and with all their hearts read "unto Him". Such men find "the secret of His presence" as real in the hour of literary labour as any where else. And how much finer and stronger is the work of their minds, for that presence overshadowing!

3. In the matter of college intercourse. Let me be brief but outspoken here. I am quite sure that many English Christian students (perhaps it is quite otherwise in the great West) lamentably forget the *do all to the glory of God* in the matter of their common intercourse. There is a widespread oblivion (with splendid exceptions) of the duty of glorifying God *socially*. The sense of duty (I repeat that great word) is not generally strong as regards the call to uniform watchfulness in matters of manner, of speech, of habit, as things which inevitably tell for worse or better upon others round us. Within my recollection, if I am not very much mistaken, there has been a slackening among University men of the old fashioned bonds of self-respect, a virtue which is interlaced at every point with genuine respect for others. Side by side, too often, go those apparent opposite, a dull individualism which is the parody of independence, and a slavery to fashions of thought, speech and habit which is the miserable phantom of *communis sensus*. And these things are not unknown in Christian student circles. And the true antidote to them is *do all to the glory of God*.

We are never off duty, as Christians. If we are indeed the Lord's we carry about everywhere with us, and at all times, the service which is perfect freedom, the *servire quod est regnare* the *noblesse oblige* which at once restrains and develops the man in his whole life. So he shall be a vessel meet for the Master's use and ready, in his student life, for every good work. Amen, so be it.

Malvern, Aug. 28th., 1895.

H. C. G. MOULE

## THE JOURNAL OF THE RIGHT REV. J. A. NEWNHAM.

## BISHOP OF MOOSONEE.

3rd<sup>d</sup> July, Fort York again.—Well here I am at last, going to steal a little time to get on with my journal. I hoped to do so at Churchill, but my whole time was taken up either with downright work, or with conversation with the lonely Lofthouses. I have been here two days, but until now, not a moment to myself till I went to bed. Now the rush of work is over and I MUST get on with my writing for the few days left me. between the many calls for *direct* work, e. g. to-night, Indian confirmation and Holy Communion, to-morrow business with the H. B. Company's Master, and preparation of Rev. William Dick, (Indian) for priest's orders, next day the Ordination service, besides, I suppose, daily service at 7. p.m., and countless other things to be settled. All has gone well so far. I have been wonderfully favoured with weather, so that I experienced none of the terrors, and little of the delays of the Coast trip, (barring the Mosquitos). I had a very profitable and happy time at Churchill; I have helped to lift a load off the back of the Lofthouses and to bring a little light and fresh air into their life; I have seen herds of reindeer quite close, though I have not yet shot one; and I have shot a polar bear! (that is, I was one of the three who shot it, for it took all our bullets to kill it), and am sending the skin to Montreal to be dressed.

Monday 8th July after countless vexations and needless delays we got our men on board the boat and started from York at 5. 30. p.m. The vessel was just a large rough open boat, pointed at both ends, about 30 feet long, about 6 feet at the widest part; with a very rough and open flooring. She carried one mast (? rough pole) and square sail; and four great sea-going oars and we had a crew of three. As we didn't intend to camp at night, we carried a "fire kettle" i. e. a great iron cauldron, with layer of sand at the bottom and great holes punched out to make a draught, in which we made our wood fire to cook our meals. Of course there had to be great hand shaking with all the Indians seeing us off, and the flag of the fort waved answer to my flag on the mast. The tide was ebbing, which would help us, but wind was contrary, so we borrowed a couple of boys and started with four oars going (they are very huge and heavy), the crew all joining in the boat song or hymn started by our "guide"; who was Joseph Kichy Keshik our native catechist. The time and tune are good for

rowing and the words of the first verse translate something like this :—

1st verse. While we are journeying always let us Sing,  
That will be joyful ; SING THEN SING.  
In truth the Lord will be good to us,  
Mind then, praise Him and Sing .

2nd verse. He who would be slothful is not pleasing Him.  
Be very diligent - ROW THEN ROW,  
That you may please Him who is Our Lord  
Do not slothfully ROW.

Each verse has a central subject or command (in capitals above) in the third verse it is " work " ; 4th. " take care " ; 5th. " for ever and ever ;" 6th. " give thanks ;" 7th. " Shine " or " give out light ;" 8th. " Come ye " i. e. to Jesus.

Near the mouth of the river we halted for an hour along side of the York and Churchill schooner and had our tea with the Captain (Hawes is his name) as our guest. I met him at Moose Fort when I first landed there, he is now in charge of Churchill, and the schooner. After a prayer with him and his small crew, on the river's bank, we started on, and about 10 p.m. caught a light breeze, and hoisted our sail. We were now looking over a desolated waste of water and marsh for miles all round, with a lovely sky over head and hoped the wind would suffice to take us past our first difficulty during the night, namely, the shallow, shoaly, twenty mile wide mouth of the Nelson river. So Buckland and I spread our blankets and turned in for the night, but I really must enlarge upon that ! of course we had our camp blankets with us ; but besides these no bed but the hard boards and no canopy but the sky. The baggage etc., was not well stowed and only left us a space about four feet by three feet. The three feet was not long enough for us to be fore and aft, so we lay across the boat, and had a bed four feet long and three feet wide for the *two of us* ! ONLY right in the middle, just where our hips came, there was a plank which stuck up some one and a half inches above the rest, and across the bed. You cannot imagine the result and the sensations : if I lay on my back my hips suffered, if I lay on my side, the bed was so short and narrow, that my knees were jambed against the water barrel (or else on to B.'s back). I put in the night somehow with short broken naps, always more or less conscious of sore bones and numbed " sleeping " limbs, and was glad to get up before 6 a.m.



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Tuesday 9th, July. A glorious sunny morning but very cool air ; we had just got across Nelson river, navigation here is tedious and full of delays : the men are too timid to venture out very far in open boats, and though we are some few miles from the real shore i. e. high water mark, yet we are in only a few feet of water, even at full tide. As the tide goes out for some miles, the result is, that at half tide or at low tide, we are apt to get stranded, or even high and dry, and yet some miles from real land. Then of course we have to wait for the tide to finish its ebb, and return to nearer high tide before we can move. I believe the real reason for this is that the Indian crew are glad to get stuck and have a chance of hunting. Thus at 7.30 a.m. we were stuck fast in shoal water, miles from land and I took the opportunity to wade to a good pool and have a wash, after which we had a good breakfast and prayers. About 10 a.m. we started again with a very light favouring wind which soon increased and we got along well. All along on our right was a line of ice the edge of a solid pack, reminding me of my voyage out. It was a new experience for Buckland, mid-July, a hot sun baking us and often miles off, miles and miles of solid ice, some pretty high above water. We saw plenty of white whales (porpoises) "Husky" (Eskimo) ducks i. e. eider ducks, and loons, and as usual a good deal of mirage. About 3 p.m. the tide again left us stranded, many miles from the faint streak of land, and nothing but mud, boulders, and pools between us and it, in fact by 4.30 we were high and dry, Bd. and I waded out, (we carry "Huskey" boots of sealskin up to the knees for wading or walking in slush &c.) to real water and had a delightful but very cold bathe. We found in the pools one anemone a curious soft brown one, unlike any I have seen, and a curious little fish, all spines and horns, which I put in a pool and sketched. At 7.30 we got water enough to start, but could only sail about 3 and a half miles an hour, we were about fifty miles from York.

Wednesday 10th. July. It rained in the night, but we pulled a tarpaulin over our heads and all slept. At 4 a.m. I awoke, and found we were again anchored, this time on account of the ice all around us : no wonder I had felt chilly. I slept again till 9.30, when I found we were anchoring right on the shore, near Broad river. The reason was evident when one man called out to me "atikwuk," i. e. "Deer," B. and I landed with guns and over the ridge saw a fine herd of rein-

deer 50 or 60, coming slowly towards us. It was a noble sight. But they scented us and made off. I tried to cut off a solitary one, and walked a long way parallel to and not far from it, but a river was between us, and I had to abandon it. They were being driven down to the sea for refuge from the mosquitos, and "bull-dog" flies. After an hour wasted we started again, and about noon stopped for a few minutes at a rocky island (half way to Churchill, *i. e.*, 90 miles from York), for the men to land and get a dinner of gulls' eggs. Again, at 2, we were stopped by tide; we could not go out to sea because of the ice, and besides the wind was dead ahead of us.

So we landed for a hunt on miles of swamp and marsh, abounding with small plover, snipe, and myriads of mosquitos, but no deer just then. I walked for one hour and ten minutes straight inland, and yet the coast line seemed quite close, so deceiving are distances. Then I got a duck and nine small plover, and had an exciting but vain stalk after two deer, and had a weary tramp back to the boat, with no coat on, and a N. wind and no dinner, reaching it about 6 p.m. We could not get off that night, ice was close to us, and Joseph our guide had a bad sick headache, which I doctored. So after drying my leg clothing and foot gear, which were soaking, I turned in at 11, though it was still quite light.

Thursday, 11th July.—After a good sleep, barring sore bones, and occasional chilliness, I got up at 5.15, and had a good sluicing in a sea-pool, the tide was miles out then. After a cup of coffee and a biscuit I landed and started with Joseph to hunt for deer. We were to walk towards Churchill, till the boat picked us up. For a long time we saw nothing but myriads of mosquitos.—I was in my shirtsleeves and had no veil with me, but used a large handkerchief over my head and a willow branch in my hand and so survived. But they were in solid clouds, and at the same time we looked out on miles of ice in the bay. At last we saw a fine herd of reindeer at the very edge of low water, (because of the flies) and only slowly retreating as the tide rose. We got them to windward of us, and then Joseph stalked them and got a long shot, which he missed. They came galloping up close to my ambush, and I could not have failed to get one, perhaps two they were so crowded, but my gun missed fire and they got away. But it was a fine sight. About 10.30, after 4½ hours stiff walking, our boat picked us up, and we went on before a good breeze. About 7 o'clock that evening we saw a polar bear walking along the edge of the shore

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quite close. Amid great excitement we hauled in the sail and shoved the boat up till it grounded, the bear watching us meanwhile with contempt written on his up-turned nose and drawn down mouth. We ran to the nearest part of the boat to land but seeing he was retreating, Buckland fired and the ball took effect, and I put another in very effectually, and Joseph put a charge of buckshot in also. We then jumped into the water and waded ashore. The bear stopped and seemed inclined to turn, Buckland's gun missed fire and he ran back to land and the bear scrambled away, after I had again hit him with a bullet. We soon came up with the poor beast and a shot from myself ended him. As B. first saw him and first fired and hit, the skin was his so I said I would buy it. It will soon be on its way to Montreal. As the skinning would take a long time we camped there for the night and I dried my legs and socks by the camp fire.

Friday; July 12th. Mosquitos made me get up at 7 a.m. We were on what would at high tide be a pebbly Island full of ponds, but which now was connected with the distant shore by shoals, and the tide was still far out beyond us. I picked up some curious fossils of a kind I had never before seen—the pebbles were mainly limestone with many fossils of the coral and crinoid family. I also shot three ducks, and had a very cold swim in spite of the mosquitos. I could not make up my mind to share the fried bear's meat, for the polar bear is very oily and fishy at this season.

We sailed on nicely for a few hours passing the Beacon on Knight's Hill, but soon after noon were again brought up by shallow water. I am pretty sure the rascals got into this scrape on purpose, as it was a great place for ducks. We were at the outer end of a fine pebbly beach like Chesil beach, Weymouth, England which stretched for one and a half miles and ended in a sandy island covered with a sort of wild oats and full of ponds with ducks. Soon after landing I brought down a fine Husky duck but did not get another chance though Buckland got three or four small ducks. It was very cold and raw so with sail and tarpaulin the men made two tents one low and broad for us aft., and one like a wigwam forward of the mast. I am very sorry I did not photograph the scene. The Husky duck furnished our dinner but was a little fishy. We had to stay there that night and a tedious time of it we had. For our tea we had some gulls' eggs which B. and I found, (the kittywake or tern) and very good they were.

Saturday 13th. To-day I hoped to reach Churchill, but alas no chance of that. We did not move till ten and then the wind was contrary and we had to pull and it was so foggy that we could not see the land. B. and I took our share at the oars and very heavy work it was. At noon we were aground again, miles of mud and boulders between us and the sea to the N. E., I proposed to Joseph that he and I should land in the evening and walk to Churchill during the evening and early morning. But as we had twenty miles or so to walk and could not see to do it by night, and I was doubtful if I could manage it, bad walking and done in Husky boots, I was not sorry that it proved impossible. For we did not get off till 11 p.m. and then rowed all night B. and I sticking to our oar alternately and it was broad day at 3.30 a.m. when we anchored and of course I could not face a 20 mile walk on the top of that. Indeed it was not dark all night, I was reading rather fine print at 11 p.m.

Sunday 14th. We turned into our beds (?) at 3.30 and slept till 8.45 when the hot sun awoke me. Of course I need hardly say that sleeping in the open air and on the deck and floor one could not undress properly and the only times between York and Churchill (a week) that I had all my clothes off were then I bathed, one of the discomforts of such travelling. After breakfast we talked over our plans and as I did not see the advantage of an idle Sunday in the boat with nothing to do after the morning service and as there was a chance of reaching Churchill in time for evening service, I determined to travel half the day, giving the men a two hours rest at noon. So we had full morning service and I managed to give a little exposition in Cree which the men partly took in. Then as there was no wind we had to row and it was a very hot day. At 2.30 we stopped for dinner and rest and on at 4.30. The white whales and the seals seemed to know it was Sunday and were playing all around us, and far ahead we could see the Prince of Wales Fort and the beacon at the mouth of the Churchill river. A breeze helped us for nearly an hour and then died away. When we came near we were surrounded by Eskimo in their kyaks, unable to speak English but jabbering in Husky, they managed to let us know they wanted some tobacco, and that I was the expected great teacher and they tried hard to persuade us to stop at their camp near Prince of Wales Fort. But we camped near for tea and to wait for tide, and ate some lovely fresh salmon given us in exchange for "a biling of tay," and then sailed up in the

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dusk and dropped anchor at 10 p.m. I thought I had found out how bad mosquitos could be on the way, but that was nothing to the mosquitos at Churchill. We could hardly bear to eat our tea for them and I swallowed almost as much mosquitos as salmon while our backs and heads were one mass of them. Lofthouse had given us up for the day and was undressing for bed. Mrs. L. loquitur "Would you not be surprised if the Bishop turned up?" Mr. L. "Oh he won't come to night" Mrs. L. goes to the window and looks out and sees what looks like the ghost of a sail far out on the wide river. "I do believe there is a boat." L. "Oh no, it can't be," looks out "It is," hastily dresses and hurries down in time to join the other stragglers, who have somehow seen or heard and gives us a hearty handshake and a relieved and fervent welcome.

*(To be Continued.)*

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### WHAT IS RITUALISM?

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A paper read by Principal Henderson before the annual Alumni Association meeting of the Montreal Diocesan College, 1895.

It is amazing to find how few can answer this question correctly. Very many have no definite ideas about ritualism, either as to its nature, its objects, or its tendencies, and are, therefore, unable to see any harm in ritualism.

Let us examine what ritualism is not.

(1) It is not merely to conduct the church services according to personal preference or taste.

(2) It is not the mere use of ritual, or vestments, or music, or attitudes, however novel they may be.

(3) It is not the mere use of symbolism. Our Lord authorized the use of symbolism, as seen in the outward signs of the two sacraments. But it may not be lawful for us to add to the symbolism which He has authorized, as it certainly is not lawful to add to the Word which He has written. It may be injurious to do so even if the symbolical acts are intended to symbolize what is true. How much more likely to be so if they are intended to symbolize what is false.

(4) It is not High Churchism, for High Churchmen make use of ritual within legitimate bounds, but Ritualists do not. High Churchmen act with perfect loyalty to Christ as the centre of the Christian system, but Ritualists do not. High Churchmen indulge their æsthetic taste in a legitimate way. And so one of them says :

"Architectural splendour, soothing, inspiring music, dresses and ceremonial of all kinds, combine to impress upon a congregation the validity of our belief in an unseen world. . . . This operation of external beauty upon the imagination is not, of course, the same thing as the exercise of true devotion ; but the help which it brings towards the exercise of true devotion is, in the highest degree, important and real. . . . This is consistent with Bible doctrine and with Prayer-Book teaching." If so, it is not Ritualism.

(5) It is not Lutheranism. It has been urged with apparent force that as Luther made use of altars, crucifixes, vestments, lights, eastward position, etc., and as Luther, beyond all others, was the typical Protestant, no one need object on Protestant grounds to the reintroduction of all the ritual apparatus which our English Reformers cast out of the Church of England.

This is a very plausible objection, but it may be fully answered thus :

Luther's position was in many respects different from our own. Luther and his followers were extricating themselves from the fetters with which they had been bound from their youth. We, on the contrary, have been delivered from the bondage from which they longed to be free, and we should be careful not to allow ourselves to be again enslaved therewith. By slow degrees, Luther tried to draw the people from their idolatry and error. By slow degrees Ritualists are trying to lead them back to the same.

But let Luther speak for himself, and it will be easily seen what his sentiments were. In speaking of the Sunday services he says :

"We allow the mass, dresses, altar, and lights to remain until they all disappear or it pleases us to alter them ; but," he adds, "whosoever will do otherwise, we let him." (As much as to say, they can do little harm when not loaded with false doctrine.) "But in the true mass among simple Christians the altar must not remain, and the priest must always turn to the people, as, without doubt, Christ did in the Supper. For Christ, in His last Supper, when He was instituting the sacrament, did not offer Himself to God the Father, but

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sitting at a table He propounded the same testament to each, and exhibited its signs. The nearer and more like a modern mass is to the first mass of all which Christ performed at the Supper, so much the more Christian is it. But Christ's mass was most simple, without any pomp of vestments, chants, or other ceremonies; whereas, had it been necessary that it should be offered as a sacrifice, would not He have instituted that fully?"

Luther also said: "In the New Testament there is no visible and external priesthood except that which is erected by Satan, through the lies of men. Our one and only priesthood is that of Christ, by the which He offered Himself for us, and all of us with him. His priesthood is spiritual, and common to all Christians, for with the same priesthood that Christ hath we are all priests, *i. e.*, sons of Christ the High Priest. Nor have we need of any other priest or mediator than Christ. Christ offered himself once, but willed not to be offered ever again by any one."

Hence the difference between Lutheranism and ritualism. Lutheranism made use of ritual largely robbed of its sting. Ritualism makes use of ritual purposely to restore the sting. "It is trying to undo what Luther did. It is plain, therefore, that those who quote the example do not know what that example involves."

It follows that there may be ritual in church worship without a trace of ritualism, and it is needful to distinguish between these two things. Ritualists are anxious to make it appear that there is no distinction between ritualism and the use of ritual, but this is a serious mistake. It is often said, *e. g.*, that the use of ritual is a necessity. It is found in all departments of life—in the private drawing-room, in the court house, in the Houses of Parliament, upon all state occasions in political life. Why then should it be objected to in the house of God? The Prayer Book itself authorizes it—in the imposition of hands in confirmation, in the consecration of the sacramental elements, in the acts of ordination, etc. In this way Ritualists try to insinuate that there is no difference between the authorized ritual of the Prayer Book and the unauthorized ritual introduced by themselves, and introduced not only without authority, but in spite of authority to the contrary, as the Acts of Uniformity testify.

What, then, is the essential difference between the use of ritual and ritualism? What is it apart from choral service, and vestments, and

symbolical acts, which makes ritualism so objectionable to many, and on account of which it is being so strongly opposed? This is an important question, and it demands an explicit answer. In giving that answer, I am fully conscious that I shall wound the sensibilities of fellow-Christians whom I believe to be in error, but I do it out of love to their souls, and from a sincere desire to make known to them the "way of God more perfectly." The surgeon is compelled, in the discharge of his duty to probe the wound which the enemy has inflicted, and he cannot do it without ministering pain.

Let me, therefore, explain what ritualism is. Ritualism, in a bad sense, is the use of ritual to teach false doctrine. More particularly, it means, in the Church of England at the present day, the use of ritual to express belief in the false doctrine of what is termed "the Real Presence (not in the sacrament), but in the consecrated elements of bread and wine in the Supper of the Lord." By this is meant the real presence of our Lord's glorified humanity (not divinity only, but humanity) in, with, or under, the elements of bread and wine; in consequence of which it is held and taught that the human body of our Lord, now glorified, is taken and eaten by the mouth of those who receive the elements. This is the doctrine for which Ritualists strongly contend, and which all their ritual acts are intended to express or imply. This, on the other hand, is the doctrine against which non-Ritualists strenuously protest on the grounds of Scripture and reason, and for the denial of which the Reformation martyrs shed their blood. By this doctrine Ritualists may be easily recognized and tested, and by its non-acceptance a non-Ritualist may be known. He who believes it will naturally reverence the bread and wine. He will pay adoration, not indeed to the elements themselves, but to what is supposed to be in, with, or under them. He will give the holy table a prominent position in the chancel. He will elevate the paten and the cup for worship. He will attach a special sanctity to the place where the special Presence is supposed to be. He will adopt the eastward position, as the position of a sacrificing priest, and he will practise those bowings and genuflections and ceremonies which are now so common and so offensive to those who prefer the simplicity that is in Christ Jesus.

If the question be asked, Why so offensive? the answer is manifold:



(1) Because, even if the use of ritual be lawful, it is, when used to excess, a childish method. It appeals to the eye and the ear, rather than to the faith, the understanding, the affections. "When I was a child," said the great Apostle, "I understood as a child, I thought as a child; but when I became a man, I put away childish things." This he said concerning the ritual system of the Jewish church, which he had renounced. And we, as a Christian people, say the same. We have put away childish things. We need not now to be instructed by symbolical acts and object pictures, as did the Jews of old in the infancy of the last dispensation. We worship God now as adults in spirit and in truth, and "God seeketh such to worship him." Symbolism may be useful for young beginners in the school of Christ, provided it teaches scriptural truth, but it is not suited for the development of the higher life. It will not minister much to those who have advanced beyond the first principles of the Christian faith.

(2) Because it is a retrograde system. It is a return to the visible sacrificial system of the Jews, and yet it does not accord entirely with the Jewish interpretation. It involves an incongruity as great as that of one who should attempt to prophesy of a past event, or seek the risen Lord in the empty tomb. The Jew, by his symbolism and his sacrifices, declared his belief in a coming Messiah, who was to take away the sin of the world. The Christian, by his omission of sacrifices, declares his belief in a Messiah who has come and has completed His work. Sacrifice, therefore, by a Christian is now a ludicrously inconsistent act. It is a return to Judaism without any foundation in reason for it. It is a practical renunciation of the central truth of the Christian religion, viz., the finished redemption that is in Christ Jesus—the sins forgiven through the perfect atonement already made. St Paul found no room for a ritualism which was dishonourable to Christ. The Judæo-Christians argued that Jewish ritualism was divine. Nevertheless, St Paul strenuously condemned it, and he did so chiefly because it was inimical to Christ. He objected to it not simply as ritual expressive of false doctrine concerning Christ. In speaking of circumcision to the "foolish" Galatians, who were led away by false teachers like the Ritualists of the present day, he said: "Behold I, Paul, say unto you, that if ye be circumcised Christ will profit you nothing." This was said of the continued use of ritual that was divine in its origin. With how much

greater force may it be said of ritual which is not divine. Is there not room to say something like this to those at the present day who practically deny the completeness of the Saviour's atonement for sin, and cover with dishonour our only mediator and advocate, Jesus Christ?

(3) It is a disloyal movement—disloyal to God; disloyal to the word of God; disloyal to the Church of England; disloyal to the Prayer Book of the Church of England. It is disloyal to God, for it misrepresents Him before the world as though He were not fully reconciled to men. It is disloyal to His Word, for it gives not to it the supremacy which is its due. It is disloyal to the Church of England, for it sets at naught her authority. It is disloyal to the Prayer Book, for it exceeds its limitations in violation of an agreement that this should not be done. It adds what the Prayer Book excludes. It practices what the Prayer Book forbids. To give but one example, the Prayer Book says: "The Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Yet these are the things which Ritualists teach and do.

An attempt is made to ward off the charge of disloyalty, but without effect. It is alleged with regard to novelties introduced that the Prayer Book does not forbid them. To which the true answer is: The Prayer Book does forbid them. It forbids what it does not expressly authorize, and it binds the clergy to the acceptance of this principle. The unauthorized prayers, the new service books, the vestments, the crossings, the bowings, the genuflections, the incense, the lights, the wafer-bread, the manual acts, the private confessions, the images, the crucifixes, the prostrations, the coloured stoles, the non-communicating attendants, the acolytes, and whatever else is not ordered in the Prayer Book, is positively forbidden. Every one of these things is a departure from the Reformation settlement; every one of them is a violation of a solemn promise made at ordination; every one of them is a public expression of dissatisfaction with the Prayer Book as it is; and yet the men who do these things and disparage those who do not do them call themselves *par excellence* loyal Churchmen! These things are forbidden on the ground that they are unauthorized additions, independently of the question whether they are good or bad in themselves, true or false. One of the main objects of a Prayer Book, is to secure Uniformity; but how can any uniformity consist with unauthorized practices? consequently, the

acts of Uniformity now in force forbid any even the slightest, departure from the prescribed forms and ritual of the Prayer Book,—*eg.*, the Act of Elizabeth, which every Clergyman of the Church of England agrees to and subscribes—specifies certain alterations which were made in 1559, and adds, “none other, or otherwise.” This Act is ratified by the Act of 1662, and the original preface to the Prayer Book points in the same direction, saying that “Whereas heretofore there hath been great diversity . . . in churches within the realm, now from henceforth all the whole realm shall have but one use.” To this also every clergyman of the Church of England assents and subscribes before he can perform any official act.

Others shelter themselves under the so-called “Ornaments Rubric,” but this will not avail them, for even if the ornaments rubric should be regarded as possessing the same authority as other rubrics, the ornaments rubric relates only to ornaments. It does not relate to prayers and doctrine, and rites and ceremonies, and orders and forms, and the manner of celebrating the Supper of the Lord.

Others, again, take refuge under the recent judgment of the Archbishop of Canterbury—as authorizing the use of certain ritualistic practices—but neither will this avail them. It is true the Archbishop’s judgment was sustained on appeal. But it should be remembered that, however worthy of consideration such a judgment may be, it is difficult to reconcile it either with historical facts or existing statutes. The judgment of the Archbishop is not co-extensive with the judgment of the Church of England. Manifestly, it ought not to have any legal force if it can be proved that it conflicts with the Acts of Uniformity. The Archbishop himself avows that its decisions stand only on the supposition that the ritual acts in question have no doctrinal significance, in which case the Archbishop’s judgment is not applicable, and becomes practically superfluous, for there is no dispute with Ritualists whose ritualism is evacuated of all doctrinal significance. I may consider them foolish in the adoption of such unmeaning practices and such unsuitable agencies for the advancement of spiritual life; but I do not believe that there are any Ritualists in the present day who belong to this class, Ritualists themselves being the witnesses. And I would only add that if ritual acts are intended to signify doctrine, and that

doctrine should be false, it would be impossible for the Archbishop to legalize the expression of that which is false.

Nevertheless, ritualism has received from the judgment of the Archbishop a certain amount of authority, and that which was mere will worship before his judgment was pronounced has at length been granted a place in the worship of the sanctuary. But is it well to do this in face of the testimony of Scripture? Is the use of non-doctrinal ritualism likely to be beneficial? The apostle says in Coloss. ii. 20, concerning Jewish ritualism: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

Such is the apostolic condemnation of the use of humanly authorized ritualism. He says it is of no value for the promotion of practical holiness, and surely that ought to be sufficient. But I should be disposed to go further, and say that it is likely to prove injurious to the soul, inasmuch as it may lead the soul to lean too much upon the mere performance of the ritual. As one has well said: "The only religious reality for man is a spiritual reality, and the evil of forgetting this is visible everywhere. The result is that external exactness and ceremonial punctiliousness take the place of inward conviction. Religion being viewed wholly on its objective side, the ethical aspects of it are lost sight of. It becomes a ceremonial, not a reality of soul. It becomes a creed to which assent is required; it is no longer a faith. Worship is conformity to some rite. The chief importance in the eyes of its advocates is that it should be mechanically accurate. It is no longer the tribute of the heart. The moral response of the worshipper is no longer deemed needful."

This applies to non-doctrinal ritualism. But make it an expression of false doctrine, and then it becomes intolerable to those who love the Lord and are jealous for His name. Make it the expression of the worship due to the glorified humanity of our risen Lord under the consecrated elements of bread and wine, and then, irrespective of the question whether the body is really present or not, or, if present, irrespective of all disputes as to the modes of its presence, it is not lawful to use it. The worship of the Lord under the bread and wine

is an act of purest idolatry, to be abhorred of all Christian men. It is equal to the sin of those who, at the instigation and with the approval of the highest authorities in the church of that day, worshipped the Lord that brought them out of the land of Egypt under the form of the golden calf, or those who were guilty of the same sin in Bethel and Dan at the dictation of Jeroboam, the son of Nebat, who made Israel to sin. The worship of the golden calves, as it is called, was not the worship of the golden calves, but the worship of the true God under the elements of these similitudes, and I fail to see the essential difference between worshipping the Lord under a covering of gold and a covering of bread and wine. The one is quite as revolting and quite as sinful as the other, and may be attended with quite as disastrous results. The essence of idolatry is the worship of God under any veil or covering, or with the aid of any material intervening agency. It matters not whether it is a cross or a crucifix, or a human being, or anything else.

(4) It leads to Rome. Not only so, but it is intended that it shall lead to Rome. This is no longer a matter of inference; it is openly avowed by the advanced advocates of ritualism. Witness the action of the E.C.U., and of Lord Halifax; witness the introduction of all the distinctive doctrines and practices of Romanism but one; witness the numbers of the clergy and laity who have actually seceded to the Church of Rome. "By their fruits ye shall know them."

(5) The doctrine on which ritualism is based is not true. To use the Lord's own argument, Handle the elements and see. Christ's body is not an invisible spirit, for a spirit hath not flesh and bones, as Christ says His body has. It is written, "Whom the heavens must receive until the times of the restitution of all things." How, then, can that body be continuously in heaven—in heaven until the times of restitution—if it be continuously, or almost continuously, here upon earth? The Church of England does not hold the ubiquitarian doctrine of the Lutheran Church. Her declaration is "that the natural body and blood of our Saviour Jesus Christ are in heaven and not here." The Church of England distinctly affirms that the body of Christ is *not here*, it being against the truth of Christ's natural body to be at one time in more places than one. Beware, therefore, of the heresy of supposing that it is here when it is not, and of the idolatry of worshipping it as here when it is not. There is no more dangerous sin than that of idolatry in the Christian church. It provokes the

Lord to leave us alone, as it is written, "Ephraim is joined to idols : let him alone." It is also written, "Little children, keep yourselves from idols."

Nothing but the most genuine love for my fellow-Christians whom I believe to be in error, could have prompted me to write this paper. Christians are often exhorted to love one another, but it seems to be implied that it is a love which takes no notice of error, and makes no attempt to correct it. My view is that there can be no real love where there is no attempt made to correct a serious error. I like to follow the examples of Christ and His apostles in this respect ; and if I am in error myself, I am ready to renounce it as soon as it is proved to be error on the united grounds of reason and Scripture.

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## READINGS ON THE BOOK OF REVELATION.\*

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### PART I.

A special blessing is pronounced on him that readeth, and those that hear the words of the prophecy of this book, and keep those things that are written therein.

But it is not easy at first sight to see why. The Book of Revelation is intensely interesting. No other Book of the Bible is more so. But is it a practical Book? Many have thought that the prophetic part is not.

I remember one good old man, who, when it was proposed to read Revelation at a Bible-reading in his house, comforted himself with the reflection that before we got past the Epistles to the Seven Churches, he himself would be gone to his rest. He was not mistaken ; but in those days I could not have given any clear analysis of the book, or marked out the shape of the prophetic portion. It would have been a discussion between various systems of interpretation. This, of course, is not practical. Nor do I propose any such scheme in these papers.

What I wish to attempt is to give some simple hints as to the way in which the book is put together ; such as will enable any one who can read to study any part of it, knowing what they are studying. And even when we know we are reading unfulfilled prophecy, still we shall not find it unpractical ; for it concerns " things which must shortly come to pass."

And none of those things can come without the personal appearance of Him, "whom having not seen, we love;" and whose appearing must, at the very first moment, bring to ourselves the joy of meeting Him "in the air," to "be for ever with" Him ; or else the unspeakable dread of being left to face those things that shall come to pass ; the terrors of THAT FINAL "WEEK" OF YEARS that shall complete the history of Israel, before they are established in the centre of Messiah's kingdom upon the earth. We cannot enter into the study of this book without constantly looking at the things of time in the light of eternity. And is not that just what we all ought to learn to do ?

First, then, to divide the Book. It is, all of it, "Revelation," Apocalypse ; that is to say, unveiling "of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Accordingly the text of the whole Book, so to speak, is this : BEHOLD, HE COMETH WITH THE CLOUDS ; AND EVERY EYE SHALL SEE HIM, all unveiling of Jesus Christ must begin with this. Because when He "ascended up on high" and left us for a time, He went up, as our High Priest, to enter "within the veil." Any teaching as to what He is yet to do, must take us within that veil ; and tell us what He is doing there, or what He will do when He comes forth. Now the Book of Revelation does both these things.

In the letters to the Seven Churches, in chapters ii. and iii., we see Him as He is now, while He "walks in the midst of the seven golden candlesticks ;" that is to say, while He by His Spirit, who is one with Him in the omniscience of Deity, beholds all of us, and understands all our works. By that Spirit He speaketh to us from heaven, as He spoke to St. John then, and says "He that hath an ear let him hear what the Spirit saith unto the Churches."

The Revelation then, first of all, being a "Revelation of Jesus Christ," shews to St. John a vision of the Lord Jesus, as He is within the veil. This vision fills the first chapter, and the Lord bids him write the book in three portions :

1. "The things which thou hast seen," the glory of the Lord within the veil ;

2. "The things which are," what He is now doing, and what He sees in the midst of all the churches ; and

3. "The things that must be hereafter," when He shall come again. These things fill up the rest of the book, from chapte. iv. to the end.

When St. John sat down to write, he knew all that was before him. I mean, when he sat down to write the book as we have it now, in its present form ; not when our Lord first appeared to him in Patmos. Then he wrote from the dictation of the angel, such things as he was commanded to set down at the time. But the complete book, as we have it, was later. And it is worth while to look and see the title, or introductory sentence, from this point of view ; as the short summary of the whole subject and a presentation of the main thought in the book.

*Rev. I., 4—8. Text of the Book.*

"John to the seven churches, which are in Asia : "

"Grace unto you and peace "

"From Him which is, and which was, and which is to come ; "

"And from the seven Spirits which are before His throne ; "

"And from Jesus Christ."

"He that is the Faithful Witness,"

"And the First-Begotten from among the dead,"

"And the Prince of the Kings of the earth,—

"Unto Him that loved us,"

"And that washed us from our sins in His own blood,"

"And He made us Kings and Priests unto God and His Father,"

"To Him be the glory and the dominion for all worlds of worlds :

Amen,—

"Behold, He cometh with the clouds,"

"And every eye shall see Him, and they also which pierced Him ;" See Zech. xii. end and Dan. vii.

"And 'all the tribes of the land shall bemoan themselves over Him ;' "

"Even so : Amen."

"I am the Alpha and Omega, saith the Lord,"

"He that is, and that was, and that is to come,"

"The Almighty."



If the arrangement of this passage is studied, a singular beauty will appear. It seems to fall into triplets.

First, there is the threefold benediction. But the order is varied. Instead of coming in the name of Father, Son and Holy Ghost, the Spirit, precedes the Son. Then the sentence abruptly breaks off. There is no *grammatical* connection between "Jesus Christ," and the words that follow. The *real* connection is manifest. In order to give full prominence to His Name of honour and praise as our Redeemer, a new sentence is begun. And He, in all His glory, is set forth to us as about to come with the clouds. It will easily be seen that there is a triple ascription of praise, corresponding to His threefold title. He that is all this to us, and has done all this for us, glory be to His name for every detail of it,—He is coming with the clouds.

The great event that will follow is twofold. There is the conversion of His ancient people ; for the prophecy of Zechariah is expressly referred to here. And there is our own exaltation as Kings and Priests to God. Thus there is a twofold kingdom, for the Church of Jew and Gentile in heaven, for the restored and repentant nation of Israel,—the tribes of the land,—on earth. "This coming with the clouds," and the establishment of the kingdom on earth and in glory, is the principal theme of the book. It is mainly a Revelation of what will be when the Son of Man comes to set up His kingdom on the earth.

The Epistles to the seven Churches depict in the light of what He says of them, the state of His Church on earth until His Second Coming. And it is not without significance that the seven Churches of Asia are chosen to represent this. For Asia, that is the Roman province of Asia, was that part of the Roman world where Jews and Gentiles together had formed a representative Church. St. Paul was invited to stay there, when he visited Ephesus, the capital of that province. There he exercised his longest episcopate spending "three years" amongst them ; to that place he seems to have written his farewell Epistle to Timothy ; and if I am not wholly mistaken, the Epistle to the Hebrews went first to Ephesus also. At least, the evidence of the New Testament, as opposed to the theory of commentators, points to this. For St. Peter wrote his Second Epistle to the Hebrews of the Dispersion, to the same persons to whom he wrote his First Epistle. And they were dwellers in Asia, as well as in Pontus, Galatia, and Cappadocia, and Bithynia. EPHESUS was the

chief town of all mentioned or implied there. And in his Second Epistle, St. Peter speaks of his beloved brother Paul as having written to THEM, that is to the Jews of the Dispersion. But there is no Epistle of St. Paul to Jews, except it be the Epistle to the Hebrews. St. Peter, in fact, divides St. Paul's Epistles into two; "all his Epistles," and his Epistle to the Hebrews; which is the usual division. How, in the face of this, any one who believes the Bible can contend that the Epistle to the Hebrews is not St. Paul's, I do not understand. But if it be, then we have this interesting fact about the Church of Ephesus. It becomes the Metropolitan Church of the New Testament. It enjoys the privilege of letters from St. Paul, St. Peter, St. John,—for he wrote his gospel there, and the first Epistle is the companion letter to the gospel,—and last, not least, our Blessed Lord Himself treats the Church of Ephesus as the Metropolitan Church of the New Testament in His Epistles to Seven Churches. So much for the alleged primacy of Rome in this dispensation. Not Rome, but Ephesus, with its thoroughly representative body of Jews and Gentiles takes the lead.

The book of Revelation then was sent to the most thoroughly representative Church of the time when it was written.

I have only space now to state briefly how the part of the Apocalypse which directly describes the future, is to be divided.

First of all, there is the main division, between that part which leads up to the Lord's Millennial Kingdom, and that which belongs to the kingdom itself. The Millennial Kingdom obviously begins after the binding of Satan in chapter xx. The part that leads up to it is the part between the close of the Epistles to the seven Churches and the end of chapter xix. This is the difficult portion of the Book. And the key to it is this, Revelation iv. to xix. inclusive is what may be called THE GOSPEL OF THE SECOND ADVENT.

This portion of the Apocalypse is to our Lord's second coming, what the four gospels are to His first coming. The four gospels deal almost entirely with the three and a half years of His public ministry, including His death and resurrection. His sufferings occupy the largest space. Similarly the portion which I may call the gospel of the Second Advent in the Apocalypse, Rev. iv. to xix. inclusive, is occupied, not with three and a half years, but with *seven* years of the last great struggle between

Christ and Antichrist, from the first appearing of the Saviour in the clouds of heaven until the overthrow of the Beast or Antichrist in the last great battle of the great day of God Almighty.

In the next paper I hope to point out briefly what the four parallels are, in Rev. iv. to xix. They have a certain correspondence to the four gospels. Only the prominent event in each of them, instead of being His humiliation, is His triumph over the power of the God of this world. In the fourfold gospel of the first Advent it is the crucifixion of Christ. In the fourfold gospel of the Second Advent it is the casting out and downfall of the Prince of this world.

(To be Continued.)



## EDITORIAL.

The annual convocation of our college was held at the close of last session in the synod hall. For the friends of the college the event itself may have lost some of its interest; yet as this is the first issue of our magazine in this session we must put it on record. In most respects it was just like other convocations. The Lord Bishop presided. The principal gave his annual address, the prize list was read and prizes distributed, testamurs were delivered to the members of the graduating class and the valedictory was delivered by Mr. W. P. Lewis.

Rev. G. O. Troop gave an excellent address on the work of the Holy Spirit and applied it specially to those men now leaving the college.

The principal read a paper on the value of small theological colleges, connected with universities, in contradistinction to *mere* theological colleges.

But there were two events of special interest in this convocation both due to the kindness of the great benefactor of the college, who was absent. These were the giving of the Gault gold medal for composition and oratory awarded to Mr. F. H. Graham, and the

announcement that Mr. A. F. Gault had donated the sum of one hundred thousand dollars for the erection of a new building for our college.

Where is the kind friend who means to endow a chair of Church History or of biblical languages and literature or of apologetics ?



### THE TRINITY ORDINATION.

The Ordination Service was held this year in St Stephen's Church and presented all those solemn and distinguishing features which make it, for church circles at least, one of the most striking events of the year in Montreal. The class was not so numerous as that of the year before, but for all that it was by no means small in number. The candidates for the priesthood were the Rev. Messrs. F. A. Pratt, B.A., Jas. Thompson, B.A., A. C. Wilson, A. E. Elliott, A. C. Ascah and R. Emmett. Those ordained as deacons were Messrs. W. P. R. Lewis, B.A., F. H. Graham, B.A., G. A. Mason, W. J. Hamilton, S. R. McEwan, J. C. W. Prout, F. W. M. Barnes and A. B. Groulx.

The sermon preached by the Rev. E. I. Rexford, B.A., from the text—"Know ye not that ye are the temple of the Holy Ghost?" (I Cor. III, 16), described the changes which have characterized the dwelling place of God upon earth. First God found a temporary abode in the Shekinah of Glory, until some measure should be taken whereby man might be purified and rendered fit to receive Him—He dwelt among men, but not in men. Then when Christ came, God found a second and more commodious abode in the divine humanity of the Son, and in this new and perfect temple He accomplished His wonderful mission of redeeming the race and making them fit for the third stage of development, that in which God, in the person of the Holy Spirit, once more appeared upon the earth and took up His dwelling place in man. In the closing words of his sermon, the preacher reminded the candidates for ordination, that by God dwelling in the hearts of His people, the latter as lively stones are built up, a spiritual house, a spiritual temple for Him; and he impressed upon them their deep responsibility in being ordained of God to be the human means, in His hands, of building up that temple, and making it a place beautiful for Him to dwell in.

Once more our College Magazine is going forth to carry tidings, and encouragement to our brethren and friends in different parts of the world. Our readers will notice with pleasure that we are able through the kindness of our Principal to publish the greater part of the journal of the Bishop Moosonee, around whom so much interest in this diocese is centred. We are not able owing to want of space to print the whole in this number, so we may anticipate our next issue so far as to say, that the Bishop had a most prosperous journey, and that God's blessing and watchful Providence have been with him, doubtless in answer to many prayers on his behalf.

We have also tidings of our own missionary, the Rev. R. Faries which we hope to be able to place before our readers in succeeding issues.

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We desire especially to direct the attention of our readers to what we believe is a new feature in the history of College Magazines, a direct letter of address to a Canadian College from the Principal of an old country Theological College. The Rev. H. C. G. Moule D.D., Principal of Ridley Hall in the University of Cambridge has kindly written for us the earnest address which is to be found at the beginning of this number.

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All friends of the college are watching with great interest the rapid growth of our new buildings, so generously presented by our munificent benefactor, Mr. A. F. Gault. We hope to place in the hands of our readers full plans and descriptions, in the course of the session. It is enough to say here that everything will be as complete as possible and that the new building will give a great impetus to the important work of training men for the sacred ministry. We desire however to acknowledge our deep debt of gratitude to God who has so conspicuously blessed the work in the past, and for whose continued blessing we would ask the intercession of all our readers.

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The Alumni association held its annual meeting at the close of the Provincial Synod, but those who attended its services were very much disappointed at the want of interest shown by many of its

members, who failed to appear. The lunch however was most successful and a new feature which we have before advocated and which we cannot too highly commend was the arrangement of guests and students, enabling past and present to be really together and to have opportunities of conversation. We were honored with the presence of two Bishops besides our own, Dr. Courtney of Nova Scotia and Dr. Baldwin of Huron, who both made telling speeches.

It is to be hoped that next autumn when D. V. the new buildings will be opened that a full attendance of all past members of the college will gather there to show that they love and desire to support an Alma Mater who nourished them with all the strength that she had to give, even though it was not the full strength of a completely developed institution.

We hope to print several of the papers read. In the meantime the following was the programme as carried out :

Wednesday, September 18th,

10.30 p.m.—Opening Service in St. George's Church with Holy Communion, and the Principal's sermon from the text.

2.00 p.m.—Preaching ; Paper by Rev. Canon Sweeny, D.D. ;  
Speakers : Rev. F. H. Graham, B.A., Rev. A. C. Ascah.

8.00 p.m.—Public Meeting in the Synod Hall. Addresses by Rev. Canon Dumoulin, and the Bishop of Algoma.

Thursday, September 19th,

10 a.m.—Devotional hour ; conducted by the Bishop of Huron.

11 a.m.—Papers on Ritualism by Rev. Principal Henderson D.D., Rev. Geo. Forneret, B.A.

2.30 p.m.—Paper on the book of Daniel, its Historic Aspect, by the Rev. Rural Dean Sanders, M.A., Speaker : Rev. C. C. Waller.

4.00 p.m.—Paper on Prayer Book Difficulties, by Rev. Dr. Ker.

Friday, September 20th.

10.00 a.m.—Devotional hour ; conducted by the Bishop of Montreal.

11.00 a.m.—Paper on "The Church's relation to Political and Social Problems," by Rev. L. N. Tucker. M.A

1.15 p.m.—Luncheon.

## COLLEGE LITERARY SOCIETY.

The first meeting of the society was held on September 26th when Mr. Craig was elected President, Mr. Ireland as Vice-president, Mr. Wilson as Secretary, and Mr. Holland as Assistant-manager of the College Magazine. Messrs. Naylor, Heeney and Poston were elected as programme Committee.

On October 3rd, a debate on the question "Is it desirable to introduce surpliced choirs into our churches," was supported on the affirmative of Messrs. Craig and Ireland, and opposed by Messrs. Mallinson and Warrington. The affirmative won.

On October 10th, Messrs. Naylor and Poston spoke on the negative and Messrs. Steacy and Wilson on the affirmative, on the question "Ought England to insist on the colonies contributing more towards Imperial Defence than they do at present." The negative were victorious.

Although the number of students is not so large as formerly, yet they exhibit a great interest in the society, thus acting upon the oft repeated advice of the graduating classes to avail ourselves of the great benefit to be obtained by taking an active part in it.

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## THE COLLEGE MISSIONARY SOCIETY.

Our society is once again gathering its forces together, and although old faces are missed from our ranks, yet we trust there will be ever a forward movement among us. Mr. R. Y. Overing has been elected President in place of the Rev. G. Mason who graduated last spring, and Mr. J. B. Meyer, Vice-President.

A very interesting letter has been recieved from "our own Missionary," the Rev. R. Faries now working at Fort Hope, Moosonee. Doubtless, portions of this letter may find their way into the Magazine.

We are very glad to be able to imform our friends that we hope to have the privilege of hearing Mr. Eugene Stock, of the Church Missionary society, in our college, D.V., November 17th. A public meeting will be held and we shall invite all interested in missionary work to attend. The C. M. S. has been marvellously blessed by

God in its great work, and not a little has been due to the instrumentality of Mr. Stock. The prayers of all are earnestly asked that the Lord of the harvest may use His servant to thrust forth many laborers into the harvest.

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### GENERAL AND COLLEGE NEWS.

The cycle of time, which no human power can disarrange, has once more, in its revolution, brought back the season of the year when college reopens. The commencement of a session brings fears and hopes to the freshmen, but it brings a feeling of loneliness to the senior students who miss the friendship of those who left last spring.

Of the students of last session seven have been ordained, four have gone to other colleges, and some have discontinued their studies for the present.

The following is a list of our students who were ordained, and of their appointments.

Rev. W. P. Lewis, B. A., assistant minister, Christ Church Cathedral, Montreal.

Rev. F. H. Graham, B. A., spent part of the summer at Trinity Church and the remainder at St. George's Church, Montreal, and has been appointed as assistant to Rev. G. C. Mackenzie R. D., Grace Church, Brantford Ont.

Rev. W. J. Hamilton had charge of St. Stephen's Church, Montreal during the vacation and is now stationed pro tem., at Shawville P. Q.

Rev. S. R. McEwan was appointed to Edwardstown P. Q.

Rev. John Prout, was at Waterville P. Q., for a few months and is now at Portneuf P. Q.

Rev. G. A. Mason, is assistant minister, Dunham P. Q.

Rev. F. W. M. Barnes still lectures at Sabrevois College, Montreal.

Mr. W. A. Gustin, B. A. and Mr. A. W. Dutton have gone to Bishop's College, Lennoxville. P. Q.

Mr. L. C. Streatfeild is studying at Oxford. Mr. J. F. Cox has entered St John's College, Winnipeg Man.



Mr. W. W. Craig was re-appointed to Outremont where his services are greatly appreciated.

The Valleyfield church is progressing rapidly under Mr. R. Y. Overing's management, services are now held in the Gault Institute. On the 22nd September fifteen candidates were confirmed. Land has been given, and the deeds have been signed for a church. The plans are being prepared and operations will commence (D.V.) in the spring.

Mr. S. H. Mallinson continues his duties at Sault au Recollet.

St. Hyacinthe is once more supplied from the college.

The system of signaling upon which unfortunate wanderers, who reached their Alma Mater after 10 p.m. have had to depend on in former sessions, is now happily antiquated. The system which is now in vogue gives universal satisfaction; it never brings to the door a poor cabman eager for a fare, better still it does not disturb the inmates, and best of all it never fails.

A great change has been made in the curriculum by the addition of several subjects and also by an exchange of subjects among the lecturers. The subjects are thus divided :—

The Bishop: Pastoral Theology.

The Principal: Butler, Paley, Inspiration, Bedell, Articles, Crawford, Prayer Book, Homiletics.

The Dean: Apologetics, Post Apostolic Teaching.

Rev. Canon Mills, D.D.: Ecclesiastical History.

Rev. G. O. Troop, M.A.: Canon of Scripture.

Pearson: on the creed.

Rev. Canon Empson, M.A.: Lefroy, Lightfoot, Hooker.

Rev. C. C. Waller, B.A.: Scripture History, Greek Testament, Greek and Latin Patristics, Modern Discovery as Confirmatory of the Bible.

Since going to press we have heard with great regret of the resignation of Rev. Canon Empson, M.A.

Messrs. Willis & Co., whose advertisement appears on another page have once more won our gratitude by lending us a piano and have also promised us an organ for chapel use.

Rev. T. B. Jeakins of Hemmingford, P. Q., held a mission in the parish of Rev. L. Wood, Pittsfield, N. Y., commencing on Sunday

22nd. of September, and lasting until Monday the 30th. The mission was a great success in every way, and brought a great blessing to the souls of the people. Mr. Wood is an alumnus of our college, and was for a while stationed in this diocese. We wish him great success in bringing souls to the knowledge of Christ, which is the first duty and privilege of a clergyman. Mr. Jeakins has been very successful in conducting missions throughout the country ; we hope that he will continue this kind of work, and that God will abundantly bless his labours.

Mr. J. B. Meyer has been declared the winner of the "Waller" scholarship, which is presented by Rev. C. C. Waller, B.A., to the undergraduate at McGill University who obtained the highest marks at the spring examination of the first three years.

Mr. Robert Warrington, who has spent two years at Hulme Cliff College, Sheffield, England, and two years more as lay reader in St. Michael's Church, Belfast, has commenced to study theology in this college.

Mr. Clarence E. Johnson of L'Original, Ont., is also sojourning with us.

The students this session are deriving great out-door pleasure and recreation from playing croquet. One of the students has very kindly presented the necessary hoops, mallets and balls, and now the hitherto unused lawn is a place of contests.

